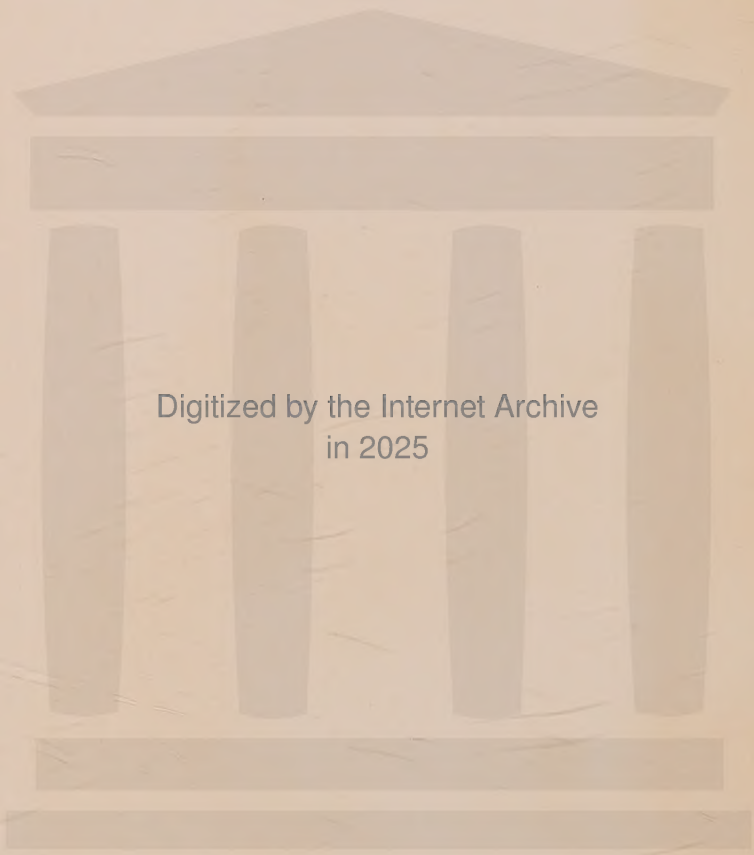

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# PEOPLE'S PARTICIPATION AND HOLY WEEK

## 17TH NORTH AMERICAN LITURGICAL WEEK

LONDON, CANADA

August 20-23

1956

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UNDER THE PATRONAGE OF HIS EXCELLENCY
THE MOST REVEREND JOHN C. CODY, D.D.
BISHOP OF LONDON

The Liturgical Conference

Elsberry, Mo.

1957

13358

*Imprimatur*

✠ Joseph E. Ritter, D.D.

April 1, 1957

Archbishop of St. Louis

St. Louis, Mo.

Edited by

THE REVEREND ALOYSIUS F. WILMES

Sacred Heart Church

Elsberry, Mo.

THE REVEREND CHRISTIAN J. MARTIN

St. Mary's Institute

O'Fallon, Mo.

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1957

The Liturgical Conference

Elsberry, Mo.

Published under the auspices of

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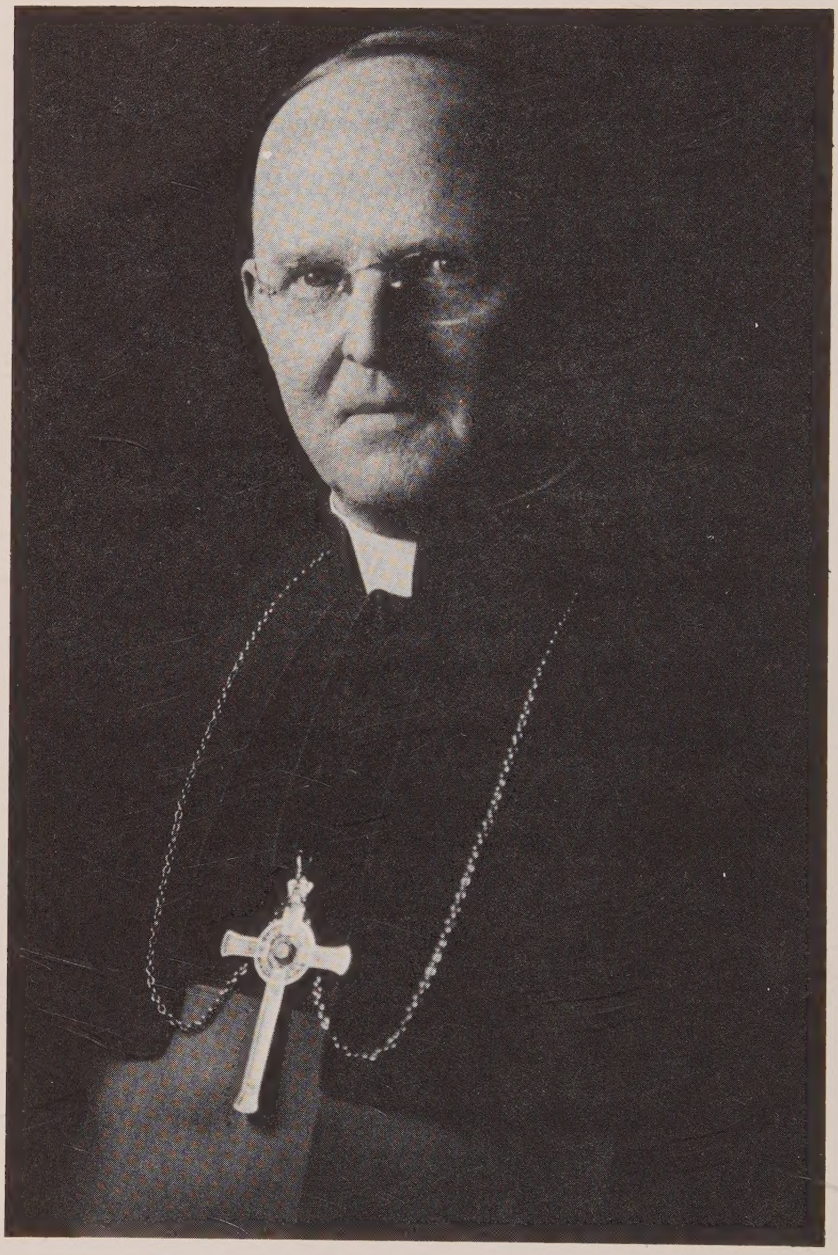


The Most Reverend Edwin V. O'Hara, D.D.
Late President of the Liturgical Conference

# EDITOR'S PREFACE

It was truly an historic occasion in the history of the Liturgical Conference when on August 23, 1956, its Board of Directors elected as President of the Conference the Most Reverend Edwin V. O'Hara, Archbishop-Bishop of Kansas City, Mo. This was felt to be most fitting not only because the Archbishop had long been a champion of the liturgical apostolate, but also because historically the Liturgical Conference itself came into being as an outgrowth of the Confraternity of Christian Doctrine of which His Excellency had been the Episcopal Chairman since 1934. Moreover, Archbishop O'Hara was shortly to journey to Europe to serve as the head of the American delegation to the first International Liturgical Congress at Assisi.

In the inscrutible providence of God our rejoicing was short-lived, for on September 11 in Milan, Italy, as he neared the end of his journey to the Assisi Congress, Archbishop O'Hara was suddenly called to his heavenly reward by the Divine Master whom he had served so long, tirelessly and fruitfully. It was one of the most moving moments of the Assisi Congress when the delegates from all over the world stood in silent prayer for this great apostle of the liturgy immediately before the address he had prepared before his death was read by the Most Reverend Leo F. Dworschak, Auxiliary Bishop of Fargo, N. D.

Archbishop O'Hara's entire priestly life was patterned after that of the great Pastor whose canonization he espoused almost single-handedly—St. Pius X. This fact was admirably expressed in a notice composed by Archbishop Montini of Milan which hung above the door of St. Joachim's Church there while his mortal remains lay in state before the long trip home to Kansas City: "Pray for eternal peace of His Excellency, the Most Reverend Edwin Vincent O'Hara, Archbishop-Bishop of Kansas City in the United States of America, Apostle of Christian life in rural areas, indefatigably wise promoter of teaching of Christian doctrine, admirable shepherd, pilgrim to Rome and Assisi, who suddenly finished his earthly journey in Milan." Ordained a priest at St. Paul, Minn., on June 9, 1905, the then Diocese of Portland, Oreg., proved too small a field for the tireless labors of Father O'Hara. From 1920 to 1930 we find him serving as director of the NCWC Rural Life Bureau, and in 1923 he established the National Catholic Rural Life Conference. From 1934 until his death he served as the Episcopal Chairman of the Confraternity of Christian Doctrine and in that capacity was in charge of the revision of the *Baltimore Catechism* and of the Confraternity translation of the Bible.

At the bishops' meeting in Washington in November 1951 he presented to the Episcopal Committee of the Confraternity of Christian Doctrine the 1947 resolution of the Liturgical Conference advocating some use of the vernacular in the Ritual. Having obtained the approval of this committee, he introduced at the bishops' meeting a resolution calling for the appointment of a committee to study the propriety of a request from the American hierarchy to the Holy See for a larger use

of English in the Ritual. After considerable discussion the resolution was favorably acted upon by the bishops and the presiding officer appointed the Episcopal Committee of the Confraternity of Christian Doctrine as the committee of the hierarchy to carry out the purposes of the resolution. It was therefore under the guidance of Archbishop O'Hara that the American Ritual was compiled and translated, approved by the American hierarchy, and finally granted by the Holy See on June 3, 1954.

Such a record abundantly justified our great enthusiasm over Archbishop O'Hara's election to the presidency of the Liturgical Conference and our conviction that under his restless leadership for restoring all things in Christ the Conference was about to embark upon a new era of progress. Although his mortal remains now rest in peace beneath the sanctuary of the Benedictine Convent of Perpetual Adoration in Kansas City, we are encouraged by the realization that as a heavenly patron before the throne of God his intercession will obtain even greater blessing upon the liturgical apostolate than if he were still in our midst as the leader and the inspiration of our humble efforts. We who remain must take up the torch he held so high and carry it ever onward until the fire the Savior came to spread over the earth be fully kindled in every cell of the Mystical Body.

The further significance of the London Liturgical Week, the first the Liturgical Conference has sponsored beyond our borders, will be evident from this printed record of its sessions. The fuller and more fruitful participation in the whole of the liturgy, as envisioned by recent popes, will be furthered by the practical papers and discussion of the first two days, while the pastoral importance of the liturgy will be highlighted by the two days devoted to the restored Holy Week, because the Holy Father has made it crystal clear that the reasons for the restoration are primarily pastoral, rather than historical, archeological or canonical.

The Liturgical Conference owes a great debt of gratitude for the marvelous cooperation and hospitality extended by His Excellency, Bishop John C. Cody, of London, and by priests, religious and laity of the Diocese of London under the meticulously thorough leadership of Monsignor Joseph A. Feeney. Worthy of special notice, also, was the forceful, forthright and enthusiastic endorsement of the liturgical apostolate by the members of the Canadian hierarchy who appeared on the program. Deeply appreciated, too, were the warm welcome extended by the civil authorities, and the eager and thorough coverage of the Week by the press, radio and television.

It is our hope that the Liturgical Week and its printed record will serve to forge even stronger and more sincere the fine relations that have always existed between Canada and the United States, and that it will make us more deeply conscious of our spiritual oneness in the Mystical Body of Christ which knows no distinction of nation, race or climate.

Rev. Aloysius F. Wilmes

# FOREWORD

On the historic occasion of its first sessions in Canada, we are grateful to almighty God for the signal honor of playing host to the North American Liturgical Week. In this centennial year of London Diocese, clergy, religious and faithful can be depended upon, by earnest prayer and energetic interest, to promote the fruitfulness of the discussion and deliberations. Please God, the session here may prove a fitting prelude to the world-wide Liturgical Conference to be held later this year at Assisi, Italy.

The theme for 1956, "Christian participation and the new Holy Week," is most timely. A thorough grasp of this focal portion of the sacred liturgy may well generate sufficient interest to permeate the balance of the ecclesiastical year. The new regulations of the Holy See are an emphatic recognition of the basic fact that, if the people are ever to have again full active external participation in the liturgy, it must be redesigned to invite and facilitate such action. As Father Clifford Howell aptly puts it: "The liturgy of the Mass is not the same thing as the Mass. The Mass is *what* is done in memory of Christ; the liturgy is the *way in which* it is done. It is possible to share in the Mass, in the 'what,' without sharing in the liturgy, the 'how.' But this sharing in the Mass, in the 'what,' is more intense, more fruitful, more complete, if it be done by the means devised by the Church, that is, by sharing in the 'how'—in the liturgy . . . . The ideal, then, is to share not only in the Mass but also in the liturgy of the Mass."

Since the Holy Spirit has set the bishops in the Church to rule it (Acts XX, 28), the golden rule of all liturgical apostolate is absolute and cheerful obedience to the bishop of the diocese. Spurred on by the Vicar of Christ, the successors of the apostles are most anxious to guide their flocks to active participation in the sacred liturgy. Increasingly each day they realize the truth of what was so well said in *Quadragesimo Anno*: "When religious vitality is on the wane religious life concerns itself with acts of worship; conversely, when it is mounting it spreads from acts of worship into all the acts of a Christian, even to those which seem most profane" . . . May Christ the King and Mary the Queen of the liturgy so bless the 17th North American Liturgical Week as notably to hasten the great day "when the true concept of liturgy as the corporate action of a community rather than as the personal action of a priest watched by a community" may fully triumph.

✠ John C. Cody
Bishop of London

SEGRETERIA DI STATO
DI SUA SANTITÀ

Vatican City,
June 20, 1956

His Excellency,
The Most Reverend John C. Cody, D.D.,
Bishop of London,
90 Central Avenue,
London, Ontario.
Your Excellency,

At the sovereign behest of the Holy Father, I have the honour to express to you His prayerful wishes for the success of the seventeenth North American Liturgical Week, to be held this year in the Diocese of London, as it celebrates the hundredth anniversary of it foundation.

His Holiness, noting that this is the first occasion on which the Liturgical Week holds its meetings in Canada, is gratified that the clergy and faithful both of the United States and of your great country thus continue their fruitful collaboration in making the sacred liturgy better known and more fully appreciated.

Praying that the study and discussion of this Liturgical Week, conducted under the patronage of the episcopate and faithfully following the directives of the Holy See, may bring forth abundant fruits of richer and stronger Catholic life, the Holy Father gladly imparts to Your Excellency, to the organizers, lecturers, and all participating in the celebration of this year's North American Liturgical Week, His particular Apostolic Benediction.

With sentiments of personal regard and high esteem, I remain

Sincerely yours in Christ,
A. DELL 'ACQUA,
Substitute

DELEGATIO APOSTOLICA

Ottawa, Canada,

520 Driveway,
June 29, 1956

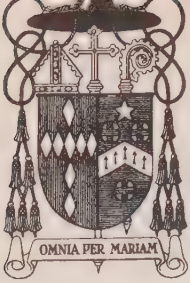
His Excellency,
The Most Rev. John C. Cody,
Bishop of London,
London, Ontario.
Your Excellency,

I am most happy to forward to Your Excellency the enclosed letter from the Secretariat of State of His Holiness, sent to Your Excellency at the request of the Holy Father on the occasion of the seventeenth North American Liturgical Week which will be held in your diocese this year.

May I add to this august message of the Sovereign Pontiff my own best wishes for the complete success of this Liturgical Week which is being held in Canada for the first time this year.

With the sincere expression of my own personal good wishes, I am

Fraternally yours in Christ,
G. PANICO,
Apostolic Delegate.




Bishop's Residence
15 N. McDowell St.
Raleigh, N. C.

June 23, 1956

Your Excellencies,
Members of the Clergy, Sisters and Laity,
Friends of the Liturgical Movement:—

The members of the North American Liturgical Conference are extremely grateful to His Excellency, The Most Reverend John C. Cody, D.D., LL.D., Bishop of London, for his most gracious invitation to hold the Seventeenth North American Liturgical Week in his diocese.

The Conference for many years has held the interest of Catholic Canadians. Bishops, priests, sisters and the laity from various Canadian dioceses have attended our Weeks when the location of the meetings was not too distant from their country. In all these liturgical gatherings there has been ever strengthened that great bond of friendship which has always characterized the relationship of our two countries, to say nothing of that even closer bond of unity which has always united us in the Mystical Body of Christ.

The Seventeenth Liturgical Week in London will give an opportunity, we hope, to many Catholics of the United States to repay these visits of our Catholics of Canada and to enjoy the hospitality of their wonderful country.

We are sure, that with the detailed preparation, the well-thought-out program, and the liturgical spirit of our times, that the Liturgical Week in London will be one of the most outstanding in the history of our Conference. The Right Reverend, Very Reverend and Reverend Chairmen, and their worthy helpers among the sisters and the laity are to be congratulated for their generous work in the cause of the liturgy.

The great disappointment I have is, that after looking forward to this Week with a great deal of anticipation, on account of the necessity I have of being in the Eternal City during this very week, it will be impossible for me to be with you. The success of the Week and the growth of the Conference in Canada and the United States through future Regional Weeks will be among my special intentions in my celebration of Holy Mass in Rome.

Let me take this occasion to extend my greetings to each and every one of you and in an especial way to His Excellency, the Most Reverend Bishop of London, his priests, sisters and laity on the wonderful jubilee which is now being celebrated.

With sincerest congratulations, I remain,

Cordially in Christ,
✠ VINCENT S. WATERS,
Bishop of Raleigh,
President of the Liturgical Conference

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## AN INVITATION

The Liturgical Conference seeks to aid the hierarchy in promoting greater active and intelligent participation in the liturgy, and hopes to enroll as members all those who wish to cooperate in attaining this goal. Strength lies in the unity and cooperation of all. The Conference hopes to be this bond of unity, this font of coordination of activity, and the source of mutual assistance and guidance.

The scope of the activity of the Liturgical Conference has widened within its seventeen years of existence to such a degree that it is necessary to secure a larger membership for the needed financial support. Membership is open to all who wish to share in the work—clergy, religious, laity.

We hope that we shall be able to list you as a member if you are not already one, and that you will interest others in our work.

| | |
|---|---|
| Life Membership | $100.00 |
| Sustaining Membership | 10.00 |
| General Membership | 5.00 |
| Religious Membership (Institutions or individual religious) | 3.00 |
| Seminarian Membership | 2.00 |

Each type of membership entitles one to a copy of the current year's *Proceedings.*

Send dues to: THE LITURGICAL CONFERENCE

Elsberry, Mo.

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# OPENING SESSION

## MONDAY MORNING

## AUGUST 20

Chairman
Rt. Rev. Msgr. Joseph A. Feeney
St. Peters Cathedral
London, Canada

## ADDRESS OF WELCOME

The Most Reverend John C. Cody, D.D.
Bishop of London, Canada

One of the highlights of the centennial year of London Diocese is the Liturgical Week which opens so hopefully on this sunny morning. We are deeply grateful to our American brethren for their kindness and courtesy in holding the sessions of the Conference for the first time in history upon Canadian soil, and to the clergy, religious and laity who have come here in such large numbers from all points of the compass to participate in the discussion of the timely theme "Christian participation and the new Holy Week." Special thanks are due to the distinguished guest speakers who have so generously placed their time and talents at our disposal. Sometimes conventions come and go without leaving any lasting impression. Through Mary Immaculate, the Queen of the liturgy, we confidently hope and pray the results in this instance will be enduring and dynamic.

Time was when such liturgical gathering were considered laudable for those who had some spare time to dispose of but rather incidental in character, works of supererogation. Occasionally their promoters had even to bear the stigma of being classed religious faddists, loyal to the Church, of course, but endowed with an irrepressible inclination to

interfere with the traditional order of things. That is no longer the case. Naturally there were some free lances who deserved to be frowned upon but, in the retrospect, it is quite clear that the Holy Spirit who guides not only the doctrinal but the liturgical life of the Church was all the while stirring up apt instruments to bring about gradually the very considerable readjustment of the liturgy required for the good of souls today.

It is worthy of notice that down through the ages we have the sacred doctrines of our Church proclaimed unaltered by her infallible voice. There is no real change in the divine doctrines of faith, although we do become more explicitly aware of their content as the centuries roll by. That is, as it were, the fixed element in our holy religion.

But there is another element, the importance of which is not fully realized because it is a variable thing, admitting of change. It is called Church discipline. Yet it is extremely necessary because, if holy Mother Church could not adapt herself sufficiently to the changes of time, temperament and circumstances, while retaining in full the holy deposit of revelation, not only casual inconvenience would result, but very serious inconveniences would certainly befall the Church of God. That is why those who work in the field of discipline, to make the necessary adaptations for the benefit of souls, are rendering a tremendous service to the Church.

This has been brought out by the holy pontiffs themselves. Particularly since the accession of Pius X the spotlight of attention has been increasingly directed to the need for liturgical readjustment. In their wisdom they did not rush in such delicate matters, but they gave it close and prayerful consideration, each pontiff doing what he thought would prepare the way for whatever ultimate decisions would be required.

It is our privilege to have lived in the pontificate of Pope Pius XII. His two great encyclicals, *Mystici corporis* in 1943 and *Mediator Dei* in 1947, have given further impetus to the liturgical movement in the universal Church.

It is certainly to be hoped that we will give the pontiffs the cooperation they are most anxious to have. It is a false picture to think that the popes are sort of worried at the changes clergy, religious and laity may request. On the contrary, they are most anxious in this matter of the readjustment of the liturgy to find out by experimentation and by discussion what each group really thinks is best for souls. That is why for

many years the Liturgical Week has been held with greater and greater enthusiasm in the United States, and similar gatherings have been held in France, Germany, England, Spain, Belgium, Italy and in many other countries, not just with the permission of the sovereign pontiff, but with his encouragement, just as this Liturgical Week has the direct and explicit approval of the Holy Father. I am sure it will give you great confidence when you realize that thus you are rendering a great service not just to some portion of the Church by your work in the field of liturgical improvement, but to the whole Church of God, and that your efforts may well have a most beneficial effect not only in this generation but in generations of Catholics to come.

Certainly we have the onus of living in a period that is admitted by everyone to be one of transition and of general readjustment. On the other hand, we have tremendous advantages if we will but reach out for them—the work week has been considerably shortened, automation is going to lessen the need for over-work on the part of the masses. But if we do not reach out and grasp the golden opportunities thus presented to us to draw the faithful into a more active participation in the liturgy, and if we do not play our part to gear the liturgy in such wise that the active participation of the laity may be invited rather than repelled, then these opportunities will have been wasted, and I would dare say that catastrophe would be invited; for the very first duty of mankind is continued and sincere worship of God, not just of individuals but of society as a whole.

If rugged individualism in the field of economics has done so much harm, there can also be very serious harm done by too rugged individualism in the field of spiritual endeavor. Therefore, if the key to world peace in undoubtedly Christ Himself, if the only answer to the evils of the day is to put on Christ, you can see at once the import of a liturgical congress, because the way *par excellence* to put on Christ is through active participation in the liturgy of the Church.

You, therefore, have every possible encouragement during your stay here. We wish you to see London and to enjoy yourself, but above all we wish you wholeheartedly to give us the benefit of your knowledge and information for the glory of God and the good of our holy faith.

# LITURGICAL WEEK – WHAT IS IT?

Rev. Thomas J. Carroll
Catholic Guild for the Blind
Boston, Mass.

I have the task of answering a question that is being asked more and more often. There was a time when everybody thought they knew; then there came a time when people began to realize that perhaps they did not know. Many now begin to see the importance of the papal liturgical movement—a papal movement for liturgical reform, a papal movement for a spiritual life more deeply fixed in the liturgy. As this happens, more and more people are asking, "What is the Liturgical Week?" It would be very easy to answer that simply by saying that Liturgical Week is a special week sponsored by the Liturgical Conference. Perhaps we could say that and be done, except that someone pointed out a long time ago the Conference is not a conference, but a sponsoring body; that the Week is not truly a week, but about four days; and that as far as the liturgy is concerned, it does not say very much about liturgy in the ordinary, accepted meaning of the word. For many the word liturgy still means external display, grandeur and ceremony. Such an idea is false. Do I say that on my own authority? "It would be an error," says Pope Pius XII, "to think of the liturgy as merely the outward, the visible part of divine worship, or to think of it as ornamental ceremonial." Then what is the Liturgical Week?

We have a number of different titles that we could give to it. We could say the Liturgical Week is a "worship week." It is a week devoted to divine worship, a week devoted to worshipping and to learning more about worship; a week given over to studying the fundamental obligation binding on society itself." But if we call it a "worship week," it is with this special note of caution. Let those who come for the first time to a Liturgical Week and those who have but recently become a part of the liturgical apostolate remember that it is internal as well as external —that the "chief element of divine worship must be interior," to quote again the great Pope of the liturgy, Pope Pius XII.

We might well call it a "theology week." There will probably be some who will be frightened by the term, thinking theology is above and beyond them. But if theology is the knowledge of God, if it is the science of the study of God, then we may say that this is a "theology week," for basic concepts of theology are discussed, and solid theology

is couched whenever possible in the least technical terms. We could say that it a week of learning more about God from the prayer of the Church and of learning more about the prayer of the Church from our knowledge of God. I think I could say safely that probably in no other week, in no major meetings of Catholics on this continent, outside, of course, of the learned theological societies themselves, will you hear so much of theology discussed. And yet this theology, brought to terms for the understanding of those who have never made a scientific study of it, is discussed with one intent: that we may be brought not only to understand it, but also that we be brought to a more loving knowledge of God.

We could also call it "Church week." And there again we would need explanation. It is a week devoted to the Church, the Spouse of Christ, and to her prayer; a week based on a great love of the Church, the Mystical Body of Christ; and a week designed to lead to an even greater, a deeper and stronger love of the Church all who take part in it.

The importance of the prayer and worship that we study here is not in any mere consideration of its ancient nature, nor is it primarily a question of its aesthetic value. It is rather in the fact that it is the prayer of the Spouse of Christ, offered through Christ to God. It is in the fact that it is the prayer of the Church, the Mystical Body of Christ, and we, the members of that body, offer it through Christ who is our Head.

I said that it is not primarily aesthetic, and certainly it is not. But I hope I do not seem to devalue the importance of beauty, which is so often neglected in our day. Too often we boast that the Church is the mother of the arts, and yet clothe her in cheap tinsel and tawdry imitation. That which is aesthetic does have very great importance.

It is the Church's prayer that has brought us here. Her prayer will be our study here, as well as the inspiration of this meeting. In a real sense we can see that this is a "Church week," for the Church is both the subject and the object of our deliberations.

What else Liturgical Week? We would not be the first to call it such if we called it a "retreat week." Over the years, priests, sisters. brothers, lay persons time and again have called it this, and have said that this week has had for them the impact of a retreat. It is a period of time given over to prayer, to meditation, and to discussion of the things of God. Even at meal times, between sessions, and in the evening

hours, the informal discussion turns to matters of prayer and the love of God. The Week is a time for re-thinking some of our basic concepts—and in a way which ties them very closely to our daily lives of work and worship. It is a week of gaining strength so that we may go back to our daily activities invigorated and renewed.

We would be leaving out an important aspect if we did not give Liturgical Week another name—"sacramental week." It is *the* "sacramental week"— a week that puts the greatest emphasis on sacramental life in the broadest sense, on those "outward acts of religion designed to arouse the heart, like signals of a sort, to veneration of the sacred realities, and to raise the mind to meditation on the supernatural" (Pius XII in *Mediator Dei*).

If you look at the record of the past weeks, if you look at what we might call the published documents of the week, you find some of the finest papers on the sacraments of the Church, on their importance, their inner meaning, their application to daily life. You will see, repeatedly, suggestions and pastoral methods which have been tried and proved, which will help you to deepen your own spiritual life as well as that of those who depend upon you for their salvation.

You will not find here only the bare bones of the sacraments, but you fill find also, as Pope Pius XII says, "the prayer and sacred ceremonies . . . (with which) . . . the immaculate Spouse of Christ . . . (embellishes) . . the sacrifice and sacraments." You will find the sacramental life of the Church in all the glory with which the Church has clothed it—not merely an exterior glory, but a glory that is within as well.

This is a week which gives to sacrifice and sacraments the primacy that is rightly theirs. It sees them as primary devotions of the Church, around which private devotions are centered. It sees them not only as being bolstered by private devotions, but also as buildings, beating to an increase of the devotion of the individual.

It could be called a "priests' week," a "sisters' week," a "brothers' week," a "people's week."

If we called it a "priests' week," we would say first of all that it is a "pastoral week." We have only to look at the document with which the Sacred Congregation of Rites introduced the Holy Week restoration to see the pastoral emphasis in the papal view of the liturgical apostolate. This does not mean it is only for pastors, only for priests in

parishes, but it means that it is a responsibility of all who have the care of souls.

It is a "priests' week," if we look at the priests who come here and who have come to the Liturgical Week year after year. They include priests in the missions, priests teaching in seminaries and in colleges and high schools, priests assigned by their bishops and religious superiors to many different apostolic activities. They include priests especially delegated by their bishops and superiors to this work, and priests who have come here that they may bring back the attitude and the substance found in the liturgical apostolate, so much praised by the papacy, to the various works to which they are assigned.

The priests who have come to these Liturgical Weeks over the years must have included those of every single religious order in the Church that is represented on this continent. And the priest speakers at the weeks have been from the greater number of them—bringing to the interpretation of the liturgy the unique background of their own order's spirit.

It is a "sisters' week"—a week which draws sisters who teach, and sisters in all manner of external works, sisters who come that they may give what they learn to others, and sisters who come above all that they may give what they learn back to God in their life of prayer, in a deepened personal spirituality.

To call it a "brothers' week" would probably be an exaggerated statement in view of the small number of brothers stationed in many of the cities which we have visited. Yet the brothers have been an important part of these weeks, in their influence and in the numbers who have come when they were able.

Certainly it is a "layman's week"—a week through which many thousands of laymen and laywomen have come to know the sacred liturgy. Many arrived with only the vaguest notion of what the liturgy meant. Other arrived with an enthusiasm for the Church's life and a knowledge of it that they were anxious to share.

The Liturgical Week gives time for a presentation of the gospel, the glad tidings of redemption, in a way not possible in a brief Sunday sermon. It is a period during which these truths can be applied to family life, to economic life, to community life.

In every Liturgical Week, the greatest number of lay persons are

those from the immediate area where the Week is held. They are the parishioners, the workers, the leaders of the Catholic community—and it is one of the purposes of the Week that it may make their life more fully Christian.

Always, too, among the laity (as among the priests and religious) there are the representatives of the special apostolates—the apostolic-minded. Especially there are the social action groups, the workers for social justice, for racial justice, for international peace. This is not by chance. The liturgy in itself is no magic formula for the betterment of community living. But the pastoral-liturgical life, the papal liturgical apostolate, is strongly predisposing. It leads to a predisposition, an attitude where the seeds of apostolic endeavor, of inter-racial love, of international amity, can find root. It leads to way of thinking where the second step is easily taken, where teachers of Catholic social doctrine may make clear and vivid the principles of the Church.

From still another standpoint the Liturgical Week is a "social action week." This is because the liturgy is not only predisposing to, it is also an outgrowth of the Church's social action principles. Not only does the liturgy lead to community cooperation in the affairs of daily life; community cooperation in these things when it is based on the principles of the Church, most easily expresses itself in the life of community prayer which is the liturgy.

The liturgy is no magic wand whereby social problems will solve themselves. It would still be possible to develop some kind of an ivory tower mentality which separated the liturgy from the facts of living. It is to the lasting credit of the pastoral-liturgical apostolate on this continent that this has not happened here—and as a sign of it, at every Liturgical Week you see in prominent places leaders of social action.

There is another designation that I would give to Liturgical Week. It is a "people's week." The liturgical apostolate found its great impetus in the sainted Pius X. It moved with the guiding hand of the intervening Pontiffs. It now finds its greatest reason for being in the strong words by which the great Pope Pius XII urged the bishops to encourage "weeks of study" of the sacred liturgy.

It is strange now to be standing at a Liturgical Week and talking in this vein without feeling that one was arguing a suspect point. It is almost necessary now to reconstruct another historical time—but a historical time within the memories of many of us. Here in 1956, eleven years after the introduction of the Pius XII Psalter, five years after the

introduction of the restored Easter Vigil, thirteen years after *Mystici Corporis,* nine years after *Mediator Dei,* three years after *Christus Dominus* and the decree on evening Mass and the mitigated Eucharistic fast, half way through the first year of the first Breviary reform, in the great year when Holy Week was restored—here in 1956, it is hard to reconstruct the attitude that was abroad toward the liturgy before these things were known.

This is a "papal week"—but to many people it seldom seemed that way in the days when speakers at these Weeks were talking about some of these thing, dreaming about them, and asking for prayers for them before they had taken place. Virgil Michel, Bernard Laukemper, H. A. Reinhold, Michael Ducey, William Busch, Gerald Ellard, Benedict Ehmann, Reynold Hillenbrand—these were the names of dreamers and wild thinkers to many. These and a long list of others were so close to the thinking of the Church that they dared to discuss evening Mass when others were saying that it was a thing of the past never to be seen again; that they dared to speak of mitigation of the fast, when the fast seemed too sacred ever to be changed; that they dared to discuss Communion *ex hac altaris participatione* before Pius XII gave it strong approval; that they talked of popular participation long before the Sacred Congregation of Rites made it mandatory in Holy Week, and when many worried lest this should take away from the role of the priest at the altar. And there was the daring Martin Hellriegel, thought slightly less than subversive when he asked the prayer of the people that the Easter Vigil be restored—"A century away at the least" said the scoffers—less than eight years before Pope Pius XII restored not only the vigil, but the whole of Holy Week.

These were but some of the things that were calmly discussed at Liturgical Weeks in the past, and these names but some of the men who discussed them. It is hard to remember now how wild some of these statements and suggestions appeared to some at the time, or how dangerous seemed some of the solidly orthodox men who suggested them.

What does it mean, that phrase, *sentire cum ecclesia*? Is it "thinking with the Church"? It is more than that. It is a "being in tune with the Church," a feeling with the Church, a loving the Church; so loving the Church that one's heart beats with her, that one moves with her, lovingly obedient, obediently loving. How many remember when these men were thinking with, feeling with, the Church, how outlandish some of it seemed?

This is a papal week—and the Holy Father has clearly laid out the lines of the apostolate discussed here. He has made it most clear in his great encyclical on the liturgy, but also in many other statements made since, even again in his recent letter on devotion to the Sacred Heart.

But now as so many are coming new to the apostolate, it may be time again to stress an old warning. The liturgical apostolate as we have known it in the Liturgical Weeks has never been an ivory tower thing but a true apostolate. It has centered itself about the parish and parish life. It has been in every sense a pastoral-liturgical movement. It is most important that it remain so.

It would be very easy, coming fresh to the apostolate, to see it as merely externals, even the important external of participation. Remember—and you will see it very clearly this week—external participation is not enough. This apostolate is based on solid theological thinking. Use *Mediator Dei* as your guide and handbook. In examining the papal reforms, read not alone the legislation, but the solid foundation on which they are based—given almost always in the introduction or the accompanying letter.

See, know, teach, preach the underlying ideas. Make the doctrine of the Mystical Body the integrating doctrine of your theology. See the Church's prayers as the prayer of the Spouse of Christ, greatest in dignity for that reason. See the prayer of the Mystical Body as corporate prayer—not merely prayer said or sung together, but the common prayer of the *Corpus Christi Mysticum*. Above all, arouse in yourself and in all those you meet an increasing love for the Church, the Spouse of Christ—so that greatest eulogy may be said of you: "*Dilexit Ecclesiam*—he loved the Church."

Give to the sacraments the primacy which is theirs. (A wonderful example is given to us by the Sacred Congregation of Rites in the introduction to the Holy Week restoration—the example of how to teach that the prayer of the liturgy is greater without ever seeming to de-emphasize or derogate from any other private prayer or devotion.) When you work for participation, work always for that participation which is both intelligent and devout. Let music be to you not aesthetics only; let the emphasis be on sung *prayer*. As for the liturgical year, see it as part of the prayer and ceremony with which the Church embellishes the sacraments and sacrifice; see it as the working out of the year of our redemption—preach Easter at its center, and the *Parousia* as its goal.

As for social action—do not see *Rerum Novarum* and *Mystici Corporis* as if they were entirely separated, or *Quadragesimo Anno* and *Mediator Dei* as if they were in separate compartments of life. If you are following the way of the pastoral-liturgical apostolate you will see how all things go together—and you will follow through into the questions of racial relations, labor-management relations, international relations and the many problems which plague the world today.

This is indeed a papal week. Keep it always so.

Above all it is a "Christian week"—dedicated to a greater knowledge of, a greater love for, and a greater life in Christ the Redeemer, Christ the Liturgist, Christ the Mediator—living always to make intercession for us.

## DISCUSSION

MOTHER KATHRYN SULLIVAN: I wondered if I dare suggest or ask if Father would like to make explicit what is implicit in many places in his talk; and that is that we might call this "Bible week" as well.

FATHER CARROLL: I think a great many of us are anticipating the day when on this continent the Liturgical Week and the Scripture Week will coincide because these two are so much one that they can hardly be separated. The Liturgical Week, the liturgical apostolate, cannot but bring us back to the Scriptures, bring us back to a study of, a love of, and the preaching of the Scriptures.

The basis for so much of the liturgy is in the inspired word of God. Happily the two movements are coming closer and closer together. We find Scripture scholars in the liturgical apostolate. We on our part, have to learn to move more towards the Scripture scholars and Scripture study. This is a great hope of the liturgical apostolate—that it will bring us to a deepening of our spiritual life based on scriptural foundations.

REV. JOHN O'CONNELL, Chicago, Ill.: There are two reasons why there might be a connection between the Bible and the liturgy.

The study of the Bible, as it is carried on today, reveals very clearly that the revelation from God was not given man all at one time and without any development or adaptation to the changing needs of the recipients of the revelation, so that the modern student of the Bible is not surprised to find that the presentation of God in the early books

of the Bible is developed considerably as time passes. Even within one part of the Bible, the Old Testament, the picture of God develops as one progresses through history. In the New Testament, one finds marked differences between the picture of Christ presented in the several Gospels. A study of Scripture, therefore, is one antidote to a very static notion of God's dealing with the human race. His Excellency, Bishop Cody, and Father Carroll, pointed out that there is development and adaptation under Divine Providence in liturgy. A modern study of the Bible does prepare one for this idea.

Secondly, it seems to me that a normal Christian's contact with the written word of God should be through the liturgy. Private reading of the Bible, study clubs on the Bible, and even systematic study of the Bible—all highly recommended—will never, it seems to me, be very widely practiced or affect the masses of Catholics. Thus when we try to answer the old problem that "Catholics do not believe in the Bible," I think it is a mistake to approach that from the point of view of how much Catholics *do* read the Bible, because that really is not the normal contact with the Bible the Church proposes to us. Our contact should be through the readings in the liturgy. A greater understanding of the liturgy on the part of Catholics leads them to the Bible because they are being put into closer and more intelligent contact with the daily readings which appear in the Mass and in the Office. Those are just two reasons this could be called a "Biblical week."

# AFTERNOON SESSION

## AUGUST 20

Chairman
Rev. Aloysius F. Wilmes
Sacred Heart Church
Elsberry, Mo.

## HOW CHRISTIAN WORSHIP WORKS

Rev. Benedict A. Ehmann
St. Mary of the Lake Church
Watkins Glen, N. Y.

When you see and hear the performance of a work like Bach's B minor Mass or his St. Matthew Passion, you are witnessing an immense corporate enterprise. You see an orchestra and a chorus, and a conductor who leads them. All are engaged in different but harmonious ways, some playing various instruments, others singing the intricate lines of the polyphony. The ensemble is serious, dedicated to the task in hand. One element galvanizes them all into a unit: the monumental music which they are interpreting. Their performance is strictly bound to the score, yet at the same time they depend considerably upon their own musical resources. Their separate identities and individualities, while remaining intact, are gathered up for an ecstatic hour into a higher identity; they have become a living, sonorous embodiment of the great composer whose spirit possesses them.

Close your eyes if you will and let this majestic picture be projected vividly upon the screen of your imagination. And now, a slow fade-out, as on a movie screen, and we shall let another picture take its place: the picture of a Christian congregation at high Mass. Point for point, the likeness is amazingly close. In Christian worship, as in the symphonic performance, we have an immense corporate enterprise. There

are many participants, engaged in manifold functions, under the leadership of a director. What they are engaged in is something from outside and above themselves, and yet it enlists their deepest selves. Many as they are, they are still one—gathered into one by Another who is greater than they and who came into this world to gather into one the scattered children of Adam, and to make them into one body for the praise and glory of the heavenly Father.

We cannot understand how Christian worship works, unless we understand what the Son of God came on earth to do. "In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made through Him" (John 1: 1). In the Holy Trinity, the Divine Son is the Word, the infinitely perfect expression of the Father's perfections, "the brightness of the Father's glory and the image of His substance" (Heb. 1:3). "Upholding all thing by the word of His power" (ib.), He confers upon them in some fashion His own mission of glorifying the Father, and through the world of creatures voices His own canticle of praise to the Father. If "the heavens declare the glory of God" (Ps. 18: 1), they do so because the Word who is the Son of God resounds in them.

However, it is especially in the world of angels and of men that the Word perfects the chorus of praise and glory to His Father. Man was made to the image and likeness of God, endowed with understanding and free will. But God elevated him with a supernatural participation in God's nature. Now the voice of praise in man would be not only that of a creature but of a very child of God who can cry out to God: Abba, Father.

Unthinkable privilege and eminence, first given to Adam our father. Had he been faithful to the trust, all his race would have been born as a family of God, receiving sanctifying grace by its descent from Adam. But original sin destroyed all this, and disrupted the human symphony of divine praise. "Children of wrath," men were no longer fit instruments of the glory of God.

But the unfathomable wisdom of God was not thwarted. Man would be given a Redeemer who was to come in "the fulness of time" (Gal. 4:4) to repair man's loss and to restore God's kingdom among men. This Savior would be the Word in person, the Son of God, the Word-made-flesh dwelling among us. Marvellous as the original plan of God had been, this new plan, manifested and accomplished in the incarnation of His Son, is still more marvellous. For now, in Jesus,

human nature is substantially united to the Word and the divine voice of praise resounds within a human nature. Looking upon His Son vested in human nature, the Father says, "This is My beloved Son" (Matt. 8: 17). Long before that, the blind patriarch Isaac said, as he groped for his son to bless him: "The voice is the voice of Jacob, but the hands are the hands of Esau" (Gen. 27:22). We find in this a mysterious foreshadowing of what would come to pass when the Word was made flesh. Of Him the heavenly Father could say: "The hands are the hands of My creature man, but the voice is the voice of My only-begotten Son."

The Incarnate Word accomplished man's redemption on the cross and through the cross. "He became obedient to death, even to death on a cross" (Phil. 2: 8), and thus reversed or undid man's disobedience and pride. In those dark hours of man's bloody ransoming from sin and hell, the song of the Incarnate Word welled up from the heart of Christ through tears and agony, an awesome unearthly psalmody, whose broken echoes we were given to hear in His seven last words.

On the cross, the Word-made flesh gave up His life *for* us. But then, buried in the tomb, He rose on the third day, in order to give His life *to* us, and to make us once again sharers in the divine nature, not now from Adam, as it was first intended, but from Jesus, the very Son of God Himself, who thus becomes a "second Adam," the Head of a new race, the "first-begotten" of a new family of God, "to as many as received Him . . . to those who believe in His name: who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1: 12, 13).

To belong to this new family of God, Jesus teaches us that we must be born a second time, "of water and the Spirit" (John 3: 5). In this baptismal rebirth, the old Adam in us is put to death by the power of the Lord's death, and the new Adam is born in us by the power of His resurrection. We are personally incorporated into His, as the branch is on the vine. We thereby become instruments of the Incarnate Word. "It is now no longer I that live, but Christ lives in me" (Gal. 2: 20). What the Father said of His Son is, in a unique way, verified in the Christian: "This is My beloved Son." In Christ we have become sons of God by adoption, even as He is the Son by nature.

But it is not in isolation that each of us is incorporated into Christ. The vine has more than one branch, and the body more than one mem-

ber. There are millions who, like myself, are also incorporated into Christ: "Of His fulness we have all received" (John 1: 16). The unity of these Christian millions is the goal of the divine plan and the fruit of the redemption. It is the communion of saints, the Mystical Body of Christ, the Catholic Church. The Church is Christ, fulfilling Himself through the ages. The seeing eye, the hearing ear, the speaking tongue, the working hand, the guiding mind, are not more intimate to the person who possesses them and works through them than is the Church to Christ. For the Church is His Body, vitally united to Him, and in the Church He perpetuates His own mission of teaching, ruling and sanctifying mankind, and preeminently of giving glory to the Father.

We say in the *Te Deum* that Christ, in becoming man, "did not disdain the Virgin's womb." In fact, He disdained nothing of our human condition. "Tried as we are in all things except sin" (Heb. 4: 15), Jesus immersed Himself in our human circumstances. He ate and drank, He slept, He walked on His journeys, He engaged in talk, He wept, had friends, made enemies, suffered pain, died in agony. And all of this was without pretense or affectation. He was a man among men, and nothing human was alien to Him. Even in the exercise of His divine power, we find Him as it were toning down His majesty with gracious little human gestures, laying His hands upon the sick, touching the ears and tongue of the deaf and dumb and the eyes of the blind, putting into simple words the almighty command.

Christ has given to His Church to act in the same way, or rather, He acts in the same way now through and in His Church. The sacraments which He instituted and entrusted to the Church: what are they but visible human signs of the Christ-life which the Church lives and of the Christ-work which she does? From Christ they receive an infallible and penetrating power to extend His work and apply the fruits of the redemption to all men.

What the reproductive and life-sustaining organs are to the human body, such are the sacraments to the Church. In Baptism, she brings forth new children into the family of God. In Confirmation, she matures the grace-life of the baptized. In Penance, she forgives their sins and confers a heavenly medicine to heal the wounds inflicted by sin. In the Holy Eucharist, she nourishes their souls with the food and drink of eternal life. In Extreme Unction, she strengthens them for the final ordeal of death and seals them for entrance into the glory of heaven. In Holy Orders, she perpetuates the priesthood of Christ on earth, and

in Matrimony, she sanctifies the bond of love which establishes and gives increase to Christian families.

It is thus, in and through His Church, that Christ still goes about doing good, not only on the roads of Judea and Galilee as when He sojourned on earth; but everywhere throughout the world, on land or sea, in the tropics or in the icebound Arctic. In the ministrations of the Church and under the signs of the sacraments, the eyes of faith see the Lord Himself moving amongst us, lifting us up from sin, like the good shepherd, gathering them into one fold and one flock, and nourishing them in the pastures of grace.

This flock of Christ has been made the people of God "a chosen race, a royal priesthood, a holy nation, a purchased people, that they may proclaim the perfections of Him who has called them out of darkness into His marvellous light. They who in times past were not a people, but are now the people of God; who had not obtained mercy, but now have obtained mercy" (I Peter 2: 9, 10). They are "built upon the foundation of the apostles and prophets, with Christ Jesus Himself as the chief cornerstone. In Him the whole structure is closely fitted together and grows into a temple holy in the Lord: in Him they are . . . built together into a dwelling place for God in the Spirit" (Ephes. 2: 20-22).

The temple of Jerusalem, so splendidly appointed and decorated according to the minute instructions of God, was the designated shrine of the Old Testament worship. It housed the daily assembly of God's people and the annual ingathering of the tribes of Israel before the Holy of Holies. Its gleaming walls resounded with the majestic psalmody of God's praise, and the smoke of incense and sacrifices ascended continuously before the throne of the Most High. Of this temple, not even a stone remains any longer upon a stone, as the Lord foretold. It was intended only as a transient dwelling for the glory and praise of God. It was merely a symbol and foreshadowing of another more glorious temple "not made with hands" (Heb. 9: 11), the Incarnate Son of God. "Destroy this temple," He challenged His enemies, "and in three days I will rebuild it" (John 2: 19). And the evangelist assures us that Jesus was speaking of "the temple of His body" (ib.2: 21).

Within this temple of Jesus' body and soul, there arose to the Father an unceasing canticle of praise, the voice of the eternal Word,

contained now within the Sacred Heart of Jesus. There too, on the altar of His most faithful will, a perfect sacrifice was always being immolated, a total oblation and submission of Himself to the Father.

Into this temple of Christ we too are built as "living stones," all we who share by faith and grace His divine life. It is therefore no longer Christ alone who is the temple of the New Testament, but Christ and His members, Christ and His Church, "Jesus Himself the chief cornerstone in whom the whole structure is closely fitted together and grows into a temple holy in the Lord" (Ephes. 2: 21).

These are the things we must know and ponder over in our hearts if we want to have even an elementary understanding of Christian worship and how it works. It is not so much who produces worship unto God, as it is God who produces worship unto Himself, in us and through us. This is what St. Peter had in mind when he called Christians "a chosen race" and "a royal priesthood" (I Peter 2: 9).

Making due and necessary allowance for the inalienable part which our own will and personal devotion and talent must contribute to the act of Christian worship, we must be docile to the fact that it all becomes the instrument and channel of a greater thing that God does through us. We Christian are not an aggregation of individual worshippers in our congregations: we are co-worshippers with Christ, joined to Him in the great symphony of sacrifice and praise which He offers to the Father. It is the Son, and the Son alone, in whom the Father is well pleased. There is no way for us or for our worship to be pleasing and acceptable to God except that it comes through His Son, and with Him, and in Him.

We have come now full circle from our point of departure: the Christian congregation at worship, like an orchestra and chorus at the performance of a masterwork. Christian worship is a superb masterwork of God. Its culmination and perfect expression will be in heaven, as the Apocalypse of St. John reveals it to us. But during our earthly pilgrimage to the heavenly Jerusalem, its high point is reached in the solemn Mass in which all present have their due part. This congregation is an assembly of God's people; they are one in Him, living stones of the holy temple which is Christ. They are assembled at His summons, "Do this in remembrance of Me" (Luke 22: 19); "Keep holy the Sabbath day" (Exodus 20: 8). They are there for a common task, a public work, a liturgy, to offer to God a sacrifice of atonement and praise and

thanksgiving. They perform this sublime work through a priest who visibly represents Christ the High Priest by whose power he produces the sacrifice under the sacramental species. Their unity as Christians and co-worshippers with Christ is here intensified and enhanced by a community of action and attention. A whole commonwealth of symbolic gestures and signs produces a simultaneous understanding and devotion. Together they kneel or stand or sit; together they respond or sing or listen; together they offer; together they are fed in Holy Communion; together they are dismissed, a Christ-filled community, strengthened for the communal or separate tasks of their Christian vocation.

On the coat of arms of the Armories we read: *Semper ubique quo fas et gloria ducunt.* It is a military slogan. "Always and everywhere, where the right and glory lead us." That can be accepted as a symbol of how Christian worship works. We are gathered in Christian worship at the call of Christ, with Him and through Him and in Him to give glory to the heavenly Father through His sacrifice. We are there because glory calls us—not only our own glory, but the glory of God. *Ubique*—all around the world. *Semper*—for all the centuries until the end of time—*Semper ubique quo fas et gloria ducunt.* That is how Christian worship works.

## DISCUSSION

ROBERT SCHULTZ, Buffalo, N. Y.: We would all be interested in hearing what you have accomplished in your parish in the way of active participation at Mass.

FATHER EHMANN: My congregation, without a parochial school, sings high Mass every Sunday—*Kyrie, Gloria, Credo, Sanctus, Agnus Dei* and the responses. Two of the other three Masses are dialogue Masses, and we use the booklet *Our Dialog Mass* officially approved for the Archdiocese of St. Louis. All is in English except the brief responses.

We must remember that permission of the bishop is required for the introduction of the dialogue Mass, but not for high Mass. The popes have given everybody a mandate to have the congregation sing its part at high Mass. Permission of the bishop for the dialogue Mass is needed because it is not yet the prescribed and rubrical pattern for low Mass. It is generously and enthusiastically allowed by Rome, but

for the time being its introduction in parishes is left to the discretion of the bishop.

In some places the short responses at the dialogue Mass are done in English, the people answering a leader instead of the priest. To my mind such a practice should be discouraged, as it is but proper that the people answer their official leader in the language he is speaking, namely, Latin.

Sermons and talks must accompany the whole program, in which the whole theology is centrally orientated to the doctrine of the Mystical Body of Christ. Even the moral sermons on the commandments must be oriented toward this doctrine or must derive their inspiration and their basic direction from it. St. Paul in his epistles does this, exhorting to charity, patience, long-suffering, purity, and every time his appeal is based on the fact that we are one with Christ. We are one with Christ; therefore, love one another. We are one with Christ; therefore, like Christ be patient. We are one with Christ in the temple of the Holy Ghost; therefore, be pure. We should never present the separate idea—be something, do something—but always be it and do it *because* we are one with Christ.

So, we sing together in church because we are one with Christ. We are instruments of the Word singing in us and through us. My moral appeal to my people not to be silent rests on that point. *Don't be silent,* because Christ the Word in you wants to sing or speak the glory of His Father through you. *Don't be silent,* or you will hush in you the voice of the Word made flesh.

Now after seven or eight years we have reached some degree of perfection, but we must always be striving for better performance like the great musical conductors.

ROBERT SCHULTZ: At the Culture Center at noon we were discussing the importance of the role of the pastor in a liturgical program. If I as an organist am informed, is it not my duty to teach my pastor; and in turn, is it not my pastor's job to teach the bishop?

FATHER EHMANN: We have in the Old Testament the prophecy of Isaias: "If the trumpet give an uncertain sound, who will rally to it?" Perhaps at times the trumpeters are not playing as loudly as they should, but I don't think that our bishops need to be trained by us.

Priests and bishops know their theology, but there was a certain

lack of orientation at times in the way we older priests and bishops were trained. For the last 400 years the Church has been under the influence of the siege mentality created by the Protestant Reformation. One of the errors of Protestantism and some of its forerunners was an exaggeration of the lay priesthood to the extent of holding that all Christians are equally priests, and that there are no ordained priests having power to do anything more than the lay people do. Properly understood and limited, it is true that every Christian is a priest, having the power to do at Mass what the ordained priest puts it in his hands to do—to offer up with Christ His body and blood, and themselves with it.

To meet this error of Protestantism the Church centered her teaching, as it were in self defense, on the juridical aspects of the Church and on her authority—pope, bishops, priests being the external manifestation of that authority, so that the inner reality and the organic unity of all Christians in Christ, the doctrine of the Mystical Body of Christ according to which we are all ingathered each in our way and degree, came, not to be forgotten, but to be de-emphasized, so that it was no longer the dominating theme of all Christian doctrine as St. Paul portrays it in the Scripture. It is in that tradition of teaching that we older priests and our bishops were brought up—perfectly true theology but with more emphasis on the juridical aspect of authority.

Recent popes have done so much in their encyclicals and public pronouncements to arouse the thinking and the consciousness of the Church toward this central doctrine of the Mystical Body of Christ and its instrumentality to give glory and praise to God with Christ and through Christ, and as the Mystical Body to go out into life, into the world around us, and penetrate it; that Christ in His Body is still working in the world; that now we have no excuse for not becoming at least acquainted with it. We who have lived in an earlier generation of training have got to do some re-orienting of our concepts. We have the concepts, but they have to be regrouped and the pattern is hard to change.

This explains to some extent why some of the leaders are not sounding as clearly in the forefront of all this as we might expect.

So I think Mr. Schultz should go home and talk to his pastor and insinuate into his words what he is learning here at London. His pastor in turn would certainly not go and teach his bishop. That is more a matter of the inter-communication of ideas, the common dia-

logue that goes on all the time between us, and sometimes even between pastors and bishops, and between organist and pastors sometimes.

CATHERINE DOHERTY, Madonna House, Combermere, Ont.: I should like to suggest that we of the laity have our own proper role to play *as laymen* in the apostolate, that the apostolate is not the proper domain only of the clergy, with us merely helping them out.

FATHER EHMANN: In many communities there are laymen who have the natural gifts and talents to engage actively in the apostolate and to accept leadership along specialized lines such as training the people in singing, leading the dialogue Mass etc.

CATHERINE DOHERTY: We feel very keenly that in the very act of helping the priest we ourselves catch fire. The apostolate, being a hard thing, stems from the Mass which is the sacrifice of Christ, and we of the laity have a mandate from our bishops to engage in it. So our priests might help us implement the liturgical mandate. We have to be watched by our priests because sometimes we may get too enthusiastic. We can become enthusiastic by teaching as well as by being. It is so beautiful to see in another soul the realization of this whole idea. It helps you to go on.

FATHER EHMANN: That is very true. We must always bear in mind that the work which you have a chance to do with your priests in the apostolate, either of worship or of work, is your task not merely because he needs your help—as he surely does— but rather because you have a part with Christ in that work, not in the same way or in the same degree as the priest, but as co-workers with the priest—Christ in you accomplishing the mission of the Church. So, then, you have a right to participate not only in worship but also in the work of the Church with your priests and under the guidance of the bishops. This is a consequence of your Confirmation, so that you are officers to that extent in the Church of Christ to carry on with the priest in the mission of the Church. You are not merely "water boys," not merely "hewers of wood and drawers of water."

REV. EUGENE O'REILLY, C.S.B., Toronto, Canada: Do people have to know their theology to participate intelligently, or do they get this idea of oneness with Christ just by participating?

FATHER EHMANN: It works both ways. They certainly grow in the knowledge of Christ and their participation in Him by doing. But

that is not enough. They must also little by little be indoctrinated in why they are doing this and what they are doing.

MRS. ALFRED BERGER, Cincinnati, Ohio: May I add a word as to what the laity can help do in the work of the apostolate? Our Archbishop was very favorable to the idea of active participation at Mass, even giving the laity a mandate of getting over the idea of active participation. My first suggestion would be to work through organized Catholic Action, which for us is the Archdiocesan Council of Catholic Men and Women. We were given the work of putting across the idea of active participation in the Mass. The first thing we did was to contact our pastors, not to teach them, but to suggest that we be allowed to have the dialogue Mass in English which our Archbishop had recommended to us, he himself having celebrated a dialogue Mass with the English reader with about 1,100 women at a convention. That in itself was a tremendous help. The women themselves had experienced it and they knew what they were asking for. As a result the dialogue Mass is springing up everywhere.

The lay people are doing several things to help. In the first place, they are training the readers. In our little parish of 300 families we trained four leaders—one for each Sunday in the month. After the first month we had so many men wanting to lead the Mass that it now takes six months to make the round. Secondly, we have formed a speakers bureau to furnish speakers on the Mass at parish meetings. The subjects given us by the Archbishop were: the history of the Mass, a lay person's participation in the Mass, the use of the missal, and the necessity of Communion at Mass. That, out of the lips of lay people, has made a great impression on other laymen and the desire of those to take part in the work.

REV. WILLIAM HOOGTERP, Douglas, Mich.: I am still concerned about your main theme of our oneness in Christ and about how to teach it to our people. Would you have any further suggestions on how to do it? Since we use the Baltimore Catechism, could not a chapter be added in simple and clear language on our incorporation in Christ? Perhaps, too, you might have something to suggest about the architecture of our churches, the paintings and the texts we find in them as means of teaching this essential doctrine.

FATHER EHMANN: I find that devotions, such as the Christmas and Pentecost novena and the Wednesday evening of Lent, conferences on the Sacred Scripture all afford opportunities. As regards art and

architecture—the symbols used, the altar painting if there is one—all those are visual, experiential means of getting the doctrine across. Confraternity discussion clubs are another great help, using the digest form of the encyclical *Mediator Dei.*

MR. PETER THORNTON, Vancouver, Canada: I am an architect. For some time we have been trying to assist in the understanding and in the participation of the people in the Mass through the design of a church. We have a real problem in the design of the buildings in which the liturgy is performed. It is the liturgy that is more important than the building, but the opposite has too often been true. In many churches we find the main altar stuck back against the wall just as far away from the people as possible; that the Communion rails are heavy and ponderous with a flight of steps which older folks find it difficult to ascend for Communion.

REV. FRANCIS ESCHWEILER, Knowles, Wis.: I just came from the convention of the Christian Family Movement at South Bend, Ind., where about 500 couples from typical parishes in which the people have never sung a high Mass were taught to sing a simple high Mass in about twenty minutes, and while the singing was not perfect, it did come off with great spirit and enthusiasm. It occurred to us priests who were there that these people had learned the doctrine of the Mystical Body not only from instructions but from experience. Their unity with Christ and with one another is so lived by them in the apostolate of the family and in their work and in their neighborhoods that getting them to sing the Mass is a very easy thing. It is a natural expression of their experience and they find it increases their awareness of their oneness in Christ as they do it. So maybe in the years ahead we are going to have not a piecemeal oneness on Sunday, but an apostolate where people have experienced their oneness in action and so will naturally want to express it when they come to worship.

FATHER EHMANN: If we are looking for aesthetic perfection in participation then we will not have participation. We have to be content with the rough edges. As long as the spirit moves and pervades what they do, that is already a goal achieved.

MR. JOHN J. RYAN, Granger, Ind.: Regarding Mr. Thornton's request for further information about instruction on how to build churches liturgically, Father Mathis has run workshops during two summers at Notre Dame University on the problem. At these sessions artists and architects have gone into these problems and the resultant

publications will be found of great value. Write Father Michael Mathis, C.S.C., University of Notre Dame, Notre Dame, Ind.

MR. BARRY SMITH, Sidney, Australia: Do you consider the silent Canon in the Mass detrimental to the social nature of the Mass? If so, do you foresee any changes?

FATHER EHMANN: I do not think it detrimental. When we come to the silent Canon it is a welcome spiritual relaxation. Everything has led up to this tremendous action in which the priest alone performs his priestly task, with the congregation waiting until the sacrifice is produced, which then they are to join in offering. Although in the beginning the Canon was not silent, it has been so now for many centuries.

As the high Mass now stands the singing of the *Sanctus*, especially in polphony, takes most of the time up to the Consecration, and that is why the singing of the *Benedictus* is postponed until after the Consecration. It seems probable that the Church may before long authorize singing the *Benedictus* with the *Sanctus* before the Consecration. Another proposed reform is to have the priest begin the Canon only after these have both been sung, so that the entire Canon would then be in silence.

We must not overlook the fact that there is participation by silence, by intense concentration and devotion, and as long as that silence is not a restless and uneasy one because it has perdured from the beginning of the Mass, and as long as it has been so well prepared for by active participation in all that leads up to it, I do not think it is a detriment but rather and advantage.

MISS MARIETTE WICKES, Detroit, Mich.: Two points have been raised: how the laity can help in bringing about liturgical participation, and ways of building our unity in Christ. Our Detroit Grail Center in St. Leo's Parish has had a wonderful experience in this, because our pastor cooperated in getting the participation which the laity had asked for. We are in an inter-racial parish which has become mission territory because so many of the white people have moved away, with many resultant difficulties. In such a parish it was necessary in the beginning to have a lay group so convinced of the importance of participation as to be able to carry it through under difficulty.

We have seen, too, how the liturgy has been the source of building a unity between colored and white people. The fact that colored and

white members of the choir sing the Mass together has flown over into community life outside the church. We have also built our parish social activities around the liturgy. For instance, for the last three years after the Easter Vigil there has been a breakfast in honor of the newly baptized with both colored and white preparing the meal, celebrating, congratulating and receiving the newly baptized into our parish family.

Best of all there has resulted a growing apostolic spirit among many of the parishioners and a sense of apostolic responsibility to the non-Catholics in the area—a spirit of going out and accomplishing this oneness in Christ.

FATHER EHMANN: What Miss Wickes said about the follow-up of liturgical participation in the family and in the community is of capital importance—a group or a family trying in their home environment at meals and at work, in their Sunday afternoon diversion or entertainment, to let what they did at Mass on Sunday morning carry over into life. It must be spontaneous and naturally interwoven, but it is another way, with the help of pastors or interested young couples like the 500 strong at Notre Dame last week, to learn how these things are done. Mrs. Berger in her work in Cincinnati is an exponent of that type of liturgical participation in extension—in the home, in social groups. The arrangement of parties and other community affairs has become so secularized today. You practically not only doff your Sunday clothes but you doff your Sunday manners for the rest of the day and the rest of the week. Everything is secular—picnics, organizational functions—a thing not necessarily wrong, but they are not influenced by and imbued with the spirit of the Church and of Christ. All this is not artificial, posed or affected; rather it is natural and joyous.

If many of us have such long faces as we come out of church on Sunday—a scandal to our non-Catholic neighbors—and carry those long faces into our homes, and only perk up when there is something on the radio or television to snap us out of our doldrums, it is a fair question, why has not the liturgy done it? Because we did not have participation which was joyous and active. That should be the center not only of our worship but also of our happiness, and when we are thus enjoying ourselves, it helps us to do things together, to enjoy them together, and to learn what it means to be together.

# EVENING SESSION

## AUGUST 20

## DIALOGUE MASS

Celebrant
Rev. J. A. Cook
Director of Catholic Charities
Sarnia, Ontario

## HOMILY

Very Rev. G. B. Flahiff, C.S.B.
Superior General of the Basilian Fathers
Toronto, Canada

By the Providence of God, the first day of the 1956 Liturgical Week falls on the feast of St. Bernard and the first Mass that we offer together is his. The program committee, in assigning a theme for this the first homily, has suggested that St. Bernard himself "would have rejoiced with us."

If "rejoicing with us" refers to the great act in which we are now engaged, the Holy Sacrifice of the Mass, the conditional tense is unnecessary. Of St. Bernard's present joy, there can be no doubt; of that, we are assured by the solemn decree of canonization which long since declared him to be among the blessed in heaven. Of his presence with us, we are likewise assured by the very nature of the act we perform. We whose lives are cast at this particular moment of human history have now at this time our opportunity, by assisting at the unbloody renewal of the sacrifice of Calvary, to ratify and make good in the case of each one of us the offering which Christ our Head has already made on behalf of mankind in general. It is now that we must freely associate ourselves with Christ, as members with their Head, and thus be drawn

into His great act of offering and being offered. But those who have gone before us and are already joined inseparably to their Head are actually with Him in that sacrifice which is ever present. This is suggested vividly in the Canon of the Mass when we invoke by name the first in time and dignity of these members, the ever glorious Virgin Mary, Mother of God and of our Lord Jesus Christ, the holy apostles and the heroic martyrs, and then include with a sweeping gesture all the saints. Yes, St. Bernard, as a member of Christ, intimately united with Him for all eternity, is indeed with us at this moment. And he cannot but rejoice with us.

St. Bernard's rejoicing with us, however, is more probably to be taken as referring to the satisfaction he would have drawn from a gathering like ours and from a movement that has as its express purpose to make the sacred liturgy of the Church better known, more clearly understood and more fully appreciated, and thus to promote more fruitful participation in it: first and foremost, in the celebration of the Holy Sacrifice of the Mass, but likewise in the administration and reception of the sacraments, and in the daily tribute of the Church's prayer of praise to God, all good and all great.

That all this would have rejoiced the heart of St. Bernard can scarcely be doubted when we recall that forty-nine of the sixty-two of his years of life upon earth were spent by choice as a loyal son of St. Benedict for whom nothing was to be preferred to the *Opus Dei*. We must not let the fact that he shone in other fields of activity obscure the far more important fact that this was the chief business of his life. To the student of secular history, he may be best known as the friend and arbiter of kings and princes, or as the peacemaker who could still the strife of turbulent cities, warring barons and unruly states. By the student of ecclesiastical history, he may be best remembered as the apostolic preacher of the second crusade, the indefatigable defender of orthodoxy, the healer of schisms, the confidant and counsellor of popes. Even the student of monastic history may see him primarily as the great reformer, leader in the early growth and development of the Cistercian Order—not its founder but the one who had more to do than any other with its ultimate success. But to Bernard himself, he was a monk whose one aim by profession was ever closer union with God and whose life was consecrated wholly to the attainment of that purpose and to the efficacious use of the means best calculated to achieve it. St. Bernard's resounding role in matters of public interest may sometimes make us forget that the hours and days spent outside the prayerful

quiet of his monastery were, on the whole, rare in comparison with those spent within. First, last and always, he was monk and abbot, whose greatest concern was the inner life and whose interests were of the spirit.

Even in this realm, his well-known writings on humility, on the love of God and on the union of the soul with its divine Spouse, have earned him the reputation of being an "individualist" in matters pertaining to the spiritual life. It is very curious that a man with so strong a social sense as St. Bernard's, whose exterior activity is characterized by zeal for the health, wholeness and unity of the visible body of the Church, is seldom mentioned as an advocate of the great corporate worship of the Church as expressed in the liturgy. Indeed his reaction, along with other Cistercian reformers, against the exuberance with which the older monks of Cluny celebrated the liturgy has often been construed as a reaction against the liturgy itself. Yet, for thirty-eight years he presided over a liturgy at Clairvaux that, even with the accretions of Cluny removed, must have filled some five hours of each day. And he *lived* the liturgy. The intimate references in his sermons make it evident that the saint's liturgical life animated his whole work. They are full of allusions to the rites and to the texts of the liturgy. He speaks time and again of the chanting of the Office and he cannot insist too strongly on the care to be taken even with the externals of the liturgy. He aided in the revision of Cistercian chant. He composed a liturgical office in honour of St. Victor the Martyr. His sermons for the feasts of the year, both seasonal and sanctoral, manifest intense feeling for the liturgy in its progress through the course of the year and they inculcate the need of entering into the spirit of each feast, as we celebrate it, if we are to draw from it the full fruits of its mystery. One sermon, in particular, for the vigil of Christmas, is as striking as those of St. Leo the Great that we still read in the Christmas Office, in insisting on the actuality to us of the nativity itself, each time we celebrate it.[1]

The evidence for St. Bernard's own interest in, and concern for, a worthy and fruitful celebration of the liturgy, the *Opus Dei*, is too strong for us not to be convinced that he would indeed rejoice at any effort of ours to make its meaning better appreciated, to promote due regard for both the interior and the exterior elements of divine worship and to bring about a wider participation in its celebration.

While, therefore, we need not question St. Bernard's zeal for the

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1 Sixth Sermon for Vigil of Christmas, n. 6.

liturgy, it would, on the other hand, be an exaggeration to regard him as an "apostle of the liturgy," as that term is understood in the light of the liturgical revival, dating from approximately the middle of the last century. Conscious preoccupation with any such apostolate was foreign to St. Bernard's time. Yet there is a sense in which St. Bernard makes a real and very appreciable contribution to the liturgical movement. It has not to do with the externals of the liturgy, with rites, texts or ceremonies; it goes to the very heart of the liturgy, to those great doctrinal truths that underly it and are its basis in fact. The liturgy is not something that we create; it is something in which we participate. And, while it is, according to the definition of Pope Pius XII, "the worship rendered by the whole Mystical Body in the entirety of its Head and members,"[2] we must not imagine that the members add anything essentially to the worship of the Head; rather, it is our unspeakable privilege, through liturgical actions, to share in, to be actually drawn into, the worship of our glorious Head, Jesus Christ, to whom we are intimately united. In this sense, the liturgy is something that already *is*; we are the instruments through which it is made actually present at a particular time and in a particular place; we, as the free and rational members of Christ that we are, join it it. St. Bernard's contribution to the liturgical movement lies in his elaboration of certain truths that are key doctrines of his, doctrines which not only help us to grasp what the liturgy is in its deepest sense, but without the truth of which our liturgy would indeed be but pomp and ceremony, mummery and mere show.

No less an authority than our Holy Father, Pope Pius XII reminds us of the close connection between theology and the liturgy. Among the causes which he states, "have been instrumental in the progress and development of the sacred liturgy during the long and glorious life of the Church" he gives first place to "a more explicit formulation of doctrine."[3] And among the doctrines mentioned comes first, as we might expect, "the Catholic doctrine of the Incarnate Word of God." Elsewhere he affirms that one fruit of the revival of scholarly interest in the sacred liturgy has been to "give bolder relief to the fact that all the faithful make up a single compact body with Christ for its Head."[4] This doctrine that we call commonly the doctrine of the Mystical Body of Christ is, in reality, but a consequence or prolongation of the

[2] *Mediator Dei* (America Press transalation, 1948), p. 20.

[3] *Mediator Dei*, p. 33.

[4] *Mediator Dei*, p. 15.

incarnation. It is interesting that the Holy Father should mention precisely these two doctrines as intimately linked with the liturgy, since they happen to be two themes that are profoundly dear to St. Bernard.

As a theologian of the incarnation, St. Bernard holds a key position. From the time of St. John the Apostle, there had been heretics who questioned the reality of Christ's humanity; they refused to accept that the Son of God, when He came upon earth, took to Himself a real human nature, a true, full and complete one, like unto that of any one of us. The official teaching of the Church on the point was assured by the decisions of the Council of Chalcedon in 451. But it is one thing to define a doctrine or accept it as true, and quite another to plumb the depths of that doctrine. For more than a thousand years loyal Christians professed their faith in the full reality of Christ's humanity, but their thoughts and their meditations went more readily, if not exclusively, to His divinity. Against the heretical views of Peter Abelard, St. Bernard reaffirms the traditional doctrine of the Church in his theological treatises. But he does not stop there; in his sermons, which are the fruit of personal meditation, he goes on to explore the implications of the staggering truth that "He was like unto us in all things save only sin." He dwells on the details of the thirty-three years of Christ's human life and on their full reality, for they are meant to be a model to us in the circumstances of our life and an incitement to a return of love. But St. Bernard dwells on another great reality; Christ came not only to serve as an example and a spur to us; He would likewise communicate to us through grace a share in His own life. Not only did He merit it for us by His redeeming work; He instituted sacraments and established a Church whereby that life might be communicated to us throughout all time, might be nourished, fostered and increased. And precisely because it is given to each of us to share in the same divine life that the Son of God once communicated to the particular human nature He took upon earth, we are bound to Him in closest union—we become truly, in the beautiful figure of St. Paul, His members; and all of us together make up one single compact body of which He is the Head and we the members.

This, in outline, is the nature of St. Bernard's teaching on the incarnation. He is much less interested in speculative questions about the hypostatic union itself than in the practical consequences deriving for us from the fact of the incarnation and redemption.

Certain historians of the doctrines of the Church are misleading when they affirm that "St. Bernard seldom introduces the idea of our

incorporation in Christ in his explanation of the Scripture," and that he has little to say of the Mystical Body."[5] If this means that St. Bernard uses but rarely the precise terms "incorporation" and "Mystical Body," the statement can be justified; but the mere absence of the terms surely does not warrant the conclusion that he did not teach the doctrine. If such were the case, it would be difficult to explain the opening words of Pope Pius XII's epoch-making encyclical *Mystici Corporis* on the Mystical Body of Christ. He says: "We first learned of the Mystical Body of Christ, which is the Church from the lips of the Redeemer Himself."[6] Yet nowhere in the Gospels among the recorded words that fell from those lips, do we find the figure of a "body" or the word "incorporation." He does, and in most explicit terms, teach the great doctrine of our oneness with Him; He even makes use of a figure to convey the intimacy of that union, whereby we share in His very life, but the figure he uses is not that of a body and its members, it is that of a vine and its branches. What is important is not the figure that conveys it but the truth that is conveyed, namely our oneness with Christ, as a result of which we are likewise one with one another. For some reason the figure of a body, popularized by St. Paul, caught on; and Pope Pius XII assures us that to define and describe the Church no expression is "more noble, more sublime or more divine that the phrase which calls it the Mystical Body of Christ." Yet, St. Paul, too, uses other figures. No single figure, nor indeed all figures combined, could ever convey adequately our corporate union to that of a building which, though one, is made up of many stones; but he has to add that these are "living stones" that grow up. Again he speaks of wild branches grafted on to an olive tree that live henceforth by its life. Yet again St. Paul uses the figure of two persons whose union is compared to that of Christ and His Church: the bride and the bridegroom; this figure safeguards better than the others the fact that even though joined to Christ, we remain distinct, autonomous and responsible persons. All of these figures occur in St. Paul and all throw some further light on the sublime truth that he teaches under them all.

Now the truth conveyed by St. Paul's favourite figure of a body (Christ as its Head and we as its members) is taught likewise by St. Bernard, and I dare say with equal insistence; but St. Bernard's preference goes to another figure to convey the same truth. Not that the figure

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[5] E. Mersch, *The Whole Christ* (Milwaukee, 1938), p. 444; cf. H. DeLubac, *Catholicism* (London, 1950), p. 59, n. 17.

[6] Paulist Press translation, p. 1.

of the body and its members is unknown to him; indeed, in view of statements to the contrary, the number of times that we meet it in one form or another is somewhat surprising. There are frequent echoes of the Pauline formula "the body of Christ which is the Church";[7] but St. Bernard also makes interesting associations and expansions of it, as, for instance, when he reminds us, that the Eucharistic Body of Christ is for the nourishing and building up of His Mystical Body;[8] or when he recalls, in speaking of the life of Christ upon earth, that He delivered His natural, physical body to death in order that His Mystical Body might be delivered from death.[9] St. Bernard knows too and uses the figure of the vine that is Christ, whose branches we are.[10] And, on occasion, he will compare the faithful to a building made up of us the many stones.[11]

All three of these figures occur in St. Bernard, but they are virtually eclipsed by *the* figure, which for him is preeminent: that of the bride and bridegroom. Yet the loving union which he here describes both frequently and at length is precisely the same reality conveyed by the more traditional figure of head and members. Nor is the bride to be understood as the individual human soul only, as some would seem to think. This is indeed *one* of the meanings, but just as often the reference is explicitly to the Church of Christ as a whole, while time and again St. Bernard passes from the one application to the other and even back again in a single sermon. And how right that he should do so, since Pope Pius XII reminds us again in *Mystici Corporis*: "The divine Redeemer maintains closest union not only with His Church which is His loved spouse but also with each and every soul in it."[12] In one passage St. Bernard actually identifies bridegroom with head and bride with member;[13] he could hardly do more to identify his own thought with that of St. Paul. Through his favorite figure he conveys the same truth exactly as St. Paul through his: the great truth of our oneness with Christ through grace. Let us be content to call it the truth or doctrine of the

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[7] *Against Errors of Abelard*, c. 6, n. 15; *Letters* 126, n. 1, 219, n. 2, 244, n. 1; *Serm. for Feast of Conv. of St. Paul*, I, 6; *Serm. for Feast of St. Michael*, I, 5; *Sermons on Cant.*, XII, ; XXVII, 7; XLIX, 5; LXI, 4; LXVI, 7-8; LXXI, 11; LXXIX, 3.

[8] *Serm. Cant.*, LXVI, 8.

[9] *Serm. Cant.*, XII, 7.

[10] *Serm. Cant.*, XXX, 3.

[11] *Ibid.*, but especially *Serm. for Dedication of a Church*, V, 8-9.

[12] Paulist Press translation, p. 30.

[13] *Serm. Cant.*, XXVII, 7.

Mystical Body of Christ, since that term is best known to us, and rightly so. Let us not however stop at the figure; let us go beyond it to the ineffable reality. It is precisely this reality that makes possible our participation in the liturgy. If we are one with Him, if we share in His life, if we are veritably His members, then indeed we are, as our Holy Father puts it, in duty bound to participate in the liturgical rites, in the worship that is essentially that of Christ Himself, each of us according to his station.[14]

One of the reasons the figure of a body is generally preferred must be that it best evokes the variety and distinction of members that function in a single unified whole.[15] St. Bernard is well aware of this truth but he finds another quite original figure for it. He selects two garments, mentioned in different parts of the Scripture: the coat of many colours that the patriarch Jacob gave to his son Joseph and the coat of which our divine Lord was stripped by His executioners. On the loom of his poetic imagination, St. Bernard weaves these two garments into a single piece which represents for him the Church, whose members, like the colors of Joseph's coat, are many and diverse in ministries, offices, states, nationalities, age and sex; yet being many they are nevertheless essentially one and indivisible, like the coat of our Lord, without seam, woven from the top throughout—woven, says St. Bernard, with the golden thread of charity, the love that is poured forth in our hearts by the Holy Spirit.[16]

We are here at the very core of St. Bernard's teaching. If he is less interested in the speculative truths of theology than in the consequences that follow for us from them, so too is he less interested in explaining how our union with Christ through grace takes place, than in manifesting what it makes possible and actually produces: the movement of love that flows to us through Christ from Him who has first loved us and goes back through Him to the very heart of God.

Is not this precisely what our High Priest, our *Pontifex* or Bridge-Builder, is constantly doing in the liturgy? Is not this the very essence of His two-fold mediator-ship: down to us and up to God? What distinguishes the liturgical rites of the Catholic Church from, and causes them to surpass, the rites of every other cult and religion is not their

[14] *Mediator Dei*, p. 15.

[15] Cf. 1 Cor. XII, 12 ff.

[16] *Apologia*, c. III.

grace and beauty, not their dignity and solemnity, not the varied and multiple arts, plastic, literary and musical, that have gone into the fashioning of them, but the simple fact that they are not just *rites* at all. They actually contain what they signify. They are not mere ceremonies giving expression to inner sentiments, worthy and lofty though these may be; they are at the same time channels or vehicles with a vivifying validity, for in them we are actually joined to Christ with whom we are one even as members are one with their head. And so, the great commerce of love goes on: downward from God to us and upward again to Him. On our part, love is expressed in the homage we pay, the submission we make of ourselves to God as Creator and Father; love, on God's side, is the very gift of Himself. And where is this commerce better carried on, indeed where else at all is it actually effected, than in the sacred liturgy? One with Christ, we are bowed down, immolated, offered; and through, with and in Him is given to the Father in union with the Holy Spirit all honor and glory. In the corresponding downward movement we receive through, with and in Christ the very gift of God Himself.

What happens in the liturgy is, I think, clearer to us in our time, clearer to a vast number of the faithful. Please God we are able to enter intelligently and more whole-heartedly into it. The very same reality was, of course, present in the time of St. Bernard; the faithful must then too have taken part in large numbers, but they may have been less aware of the fulness of that reality. If we, in ever greater numbers, do appreciate it now, it is in large part because St. Bernard and other great teachers have not only stood fast for Catholic truth but have elaborated it, elucidated it and more perfectly formulated it in such a way that we are now able better to grasp its mysteries. The intelligent participation of so many in the liturgy—seeing its relationship to, seeing it as an expression of, the doctrines basic to St. Bernard's own teaching: the incarnation, our oneness of life with Christ, the corporateness of all who share in that life, and the purpose for which it is given, namely to make possible a commerce of love and glory between God and His human children—surely all this could not but delight the heart of a saint like St. Bernard, while satisfying too the head of the scholar and the Doctor of the Church that he is.

I think we may safely conclude that St. Bernard would indeed have rejoiced with us in what the Liturgical Week is doing and accomplishing. May his powerful intercession cause it to produce yet more abundant fruits in the future.

# MORNING SESSION

## AUGUST 21

Chairman
Rev. William Busch
St. Paul Seminary
St. Paul, Minn.

## GETTING MORE OUT OF WORSHIP

A "6-6 method" audience participation session, conducted by Rt. Rev. Msgr. Reynold Hillenbrand, Sacred Heart Church, Hubbard Woods, Ill. The question to be answered by each group of six participants was:

"For what one reason would you say the lay people should be active at Mass?"

*GROUP REPORTS*

1. We are all members of the Mystical Body of Christ. All members should take an active part in the Mass. In doing so, the social nature of man is satisfied, and a greater understanding and appreciation of the Mass is realized.

*Summary:* The Mass is the corporate act of worship of the Mystical Body.

2. By Baptism lay people become members of Christ's Body, and hence co-offerers with Him in the worship of the Father. So the whole Church should be active at Mass in, with, and through, Christ who is her Head and High Priest.

*Summary:* The seal of Baptism makes the people offerers of the Mass. The seal of Baptism is the sharing in our Lord's priesthood and hence in the offering of the Mass.

3. We have come to a two-fold conclusion: the first part emphasizing the inner reality of liturgical worship, and the second flowing from the composite nature of man. By Baptism and Confirmation lay Catholics are delegated and empowered instruments of Christ's worship of His Father. Since man is a composite of body and soul, participation is the human way of worshipping God in response to human instincts.

*Summary:* There were two reasons in that statement. The seal of Confirmation is also a sharing in our Lord's priesthood, intensifying the power that we already possess by the seal of Baptism. Then the very important reason that the body also must be active because man is not only soul but also body.

4. As living members of the Mystical Body the people will, by praying corporately, give greater glory to God and be more effective in assisting both themselves and the Church.

*Summary:* The reason is that corporate worship results in God's heightened glory and also in the greater sanctification of men and the Church as a whole.

5. We feel that the name "Mystical Body" includes the laity, and that it is difficult for the laity to come to a realization of their membership in the Mystical Body unless they themselves take an active part in the Mass, which is the corporate act of worship of the Mystical Body.

*Summary:* Active participation will bring people to a deeper, a sharper sense of the Mystical Body, which is so necessary.

6. By nature people are active. Therefore, when they take part in the Mass, they give God more worship than if they were silent.

*Summary:* People are by nature active. By being active they make their worship better.

7. We all live the same life in the Mystical Body—the life of grace —and hence we should all worship actively as living united with Christ's life.

*Summary:* Active participation gives evidence of the fact that we all share one life—our life in God. We give that expression at the point where the divine life ought to be most prominent—at Mass.

8. Active participation is necessary for the laity because it is a wonderful way to fulfill the powers and duties of the lay priesthood, to gain a knowledge of Christian truth, to obtain the full benefit of the

Christian life for themselves and for the whole Mystical Body.

*Summary:* Active participation will help to a greater knowledge of doctrine. It enables the teaching part of the Mass to achieve its function.

9. The lay person should participate actively because he is called by God to do so as a member of the chosen and priestly people, the Mystical Body. We must not forget that the Church is somthing called together by God. Therefore we are responding in gratitude in exercising this priestly function.

*Summary:* Active participation is our response to the call of God who has made us chosen, priestly people. We express our gratitude in responding.

10. Our group agrees with Pius X that the indispensable source of the Christian spirit is active participation in the holy mysteries.

*Summary:* The great rallying cry of the saint.

11. Worship should involve the whole man. It demands external as well as internal activity, thus emphasizing the essential unity of all men.

*Summary:* The sheer necessity of the external features of our worship will emphasize our unity as men.

12. Our answer is on a lower level of interest. Participation would arouse interest which is essential to the understanding. Even on the physical level, they would be changed from mute spectators to more willing participants.

*Summary:* The answer is a psychological one. When people are active, their interest is heightened. In view of the apathetic response of many people, it is very necessary to begin to arouse their interest.

13. The laity should actively participate in the Mass because meaningful action is expressive of the love which prompts us to offer sacrifice to God.

*Summary:* This stresses that being active intensifies our act of love, which Mass is.

14. The structure of the Mass, as it is set up, demands full cooperation of all the members of the Mystical Body.

*Summary:* The Mass is set up to invite participation.

15. The Mass is the sacrifice of the lay people as well as of the priest.

Therefore, they should participate in an active fashion along with the priest.

*Summary:* The Mass is the sacrifice of the lay people as well as that of the priest.

16. The laity should participate actively because the Mass is the worship of the whole Christ, Head and members. Such worship should flow actively from all who have been incorporated in Christ and configured to Christ's priesthood.

*Summary:* The laity are members of the Mystical Body and as such should offer the sacrifice which is essentially a social sacrifice.

17. Christ uses us to praise the Father at Mass. Conscious active participation in Mass will bring Christ into our daily lives.

*Summary:* Active participation will bring Christ more consciously into our daily lives.

18. Our group agreed that the laity should cooperate actively in order more adequately and quickly to approach the end for which they were made.

*Summary:* The end is the possession of God. The means to it is the Mass. The means in the Mass under discussion is active participation. It will lead us better to our destiny.

19. The Mass is a meal. Active participation better prepares us to eat this meal fruitfully.

*Summary:* We need active participation as a preparation for this meal.

20. Because the laity are so numerous in the Church, it is important that they should know and love the Mass in order to be able to preserve the faith in times of stress and persecution when they may be deprived of their leaders.

*Summary:* In the world today active participation would better fortify people against the time when they might have to stand up and be counted. It would keep the faithful as intrepid as our Lord wants them to be even in the days of danger.

21. An active participation in the liturgy gives a feeling of solidarity and a sense of security that is so needed in our day.

*Summary:* Active participation deepens the solidarity of people at Mass,

and they can better take this sense of solidarity out into life.

22. The activity of participation in Mass will enable the congregation to overcome its passivity by making it realize that it is present at the Mass to do something—to offer Christ to God with the priest. If this is not accomplished, the Mass may become a matter of boredom.

*Summary:* Active participation will overcome the passivity of laity, and therefore counteract the distracted response that is found so often today.

23. The vast numbers of Catholics have no sense whatsoever (or a very small sense) of their membership in the Mystical Body of Christ. Therefore we say that the one reason that lay people should be active at Mass is to give them a fuller appreciation and sense of their membership in the Mystical Body.

*Summary:* Active participation would give the laity a deeper sense of their being.

24. The laity should participate in the Mass in order to lend full meaning to the words of Christ and of the priest, and to the meaning of the word "liturgy." To the words of Christ when he said: "Whenever two are gathered together in my name . . ." To the words of the priest in the numerous prayers of the Mass when he says " let *us* pray." And to the meaning of the word "liturgy" which means "people working."

*Summary:* Our Lord's words, the plural words of so many of the prayers of the Mass, and the meaning of the word "liturgy" call the people to work, to be active.

25. If the laity participate more actively in the Mass there will be a fuller realization of what the Mass already is. The Mass will become more actual on the physical level what it already is spiritually.

*Summary:* Being active at Mass will intensify the laity's sense of the Mass which is, at its very heart, an action already arranged by Christ but only apprehended by faith.

26. When there is active participation, there is a greater sense of what is going on throughout the entire Mass. Where there is inactivity, there is boredom. With participation there is love. Lay people would make more effort to be at Mass on time and stay to the very end.

*Summary:* Active participation would sustain interest through the Mass; it would bring the people on time and keep them to the end.

# FINAL SUMMARY

Rt. Rev. Msgr. Reynold Hillenbrand

Surely we need active participation at Mass because it is a humanly necessary thing. We must make our sacrifice something truly human. Otherwise it tends to be something only in the realm of the spirit, something "angelistic," and, therefore, self-defeating. Of all things in our religion, the Mass has to be sufficiently incarnate, a matter of flesh and blood as well as of mind and will.

All worship has been active. It was true of the Last Supper. Our Lord and His apostles prayed the psalms together. We know what psalms they used. They sang together. "*Hymno dicto exierunt*—after they sang, they departed." They ate together. They ate the bread made Flesh, and they drank the wine made Blood. The Mass, renewing Calvary, embodies the setting of the Last Supper. The participation that characterized our Lord's action with the apostles certainly should prevail at Mass.

Protestans, who cut the very heart from their religion in depriving themselves of the Mass, retain participation in their worship. Eventually they will lose their grip as a world religion because they do not have a sacrifice, but they do have participation. We who have kept the all-essential thing, the Mass, unfortunately have lost the participation. The sense of loss that converts experience when they join the Church and realize they can no longer actively take part in worship, is an unanswerable argument for participation.

Christ arranged that the laity should be active at Mass. They do offer sacrifice. At the Consecration they give Christ and themselves with Christ to the Father. This they are able to do because they have received the seals of Baptism and Confirmation—seals which give them a sharing in Christ's priesthood and which commission and empower them to offer sacrifice. This taking part in the Mass should be translated into the fullest human terms, into active participation.

Mass is, by nature, corporate. It is done by the whole Mystical Body. The whole group *offers* Mass. And the whole group *is offered* by Christ. We offer and are offered. On both scores we should express that corporateness by gesture, by voice, and by eating. By arrangement of Christ a parish congregation does offer the Mass. It is hard to appreciate

this tremendous reality because of the appalling muteness of the congregation.

The Church has been at pain to indicate the corporateness of the action by the fact that most of the prayers are in the plural, and to indicate active participation in arranging the dialogue between priest and people. What is more natural than—"The Lord be with you. The same to you." "Lift up your hearts. We have done so." "Let us give thanks to God. Good thing to do." It is an interplay of challenge and response by priest and congregation.

I think we lose sight of the fact that the greatest active participation, arranged by Christ Himself, is Communion. How human a participation—eating and drinking. Eating and drinking the gift we made to God, and thereby being drawn more fully into the sacrifice.

In that connection it is interesting to note Saint Pius X's concern for the lay people. He restored two ways of participating. The first was more frequent Communion, which our Lord had arranged so that the sacrifice He gave to His people would not be less active than the Old Testament sacrifices. The second was singing the Mass. It was specially about singing that Pius X said "the first and indispensable source of the spirit of Christ is the active participation in the sacred mysteries." If we reflect that participating through Communion has become more extensive (though we have a long way to go at the late Masses on Sunday), we can see what we must do with singing.

There is a particular necessity for song. From the very way God made us, it lifts up our hearts. Those haunting "spirituals" the negroes sang in the days of their enslavement are evidence of what song does for the human spirit. It has an exalting effect, and it is never more natural to sing than when we are doing something so exalting as worshiping the most-high God. Besides it has a quality of joy—not the kind of joy some might think: as if we have to leave the church (to put it awkwardly) smiling like Cheshire cats. Joy is something quietly within us—the conscious possession of a good. Singing enhances the conscious possession of the good things that Mass means for us. The Mass, after all, is a joyful sacrifice as compared with the sacrifice of the cross on which an agonized Christ hung. A joyful Christ in heaven offers the sacrifice on our altars.

Singing draws any group together, and we know how badly the people at Mass need drawing together. Pius XII says song testifies to the unity of our minds and hearts.

He has also put the stamp of encyclical approval on dialogue Mass and on the reaffirmation of sung Mass. In the restored Holy Week, the rubrics call for participation by all. "*Omnes respondent*—all respond." As the world is today, much is accomplished when something is put in the rubrics, although the papal injunction for doing the same thing has been clear for years.

The Mass is the most profound, the most intense, the most sublime of our human actions. It should be made a vital human experience. Only participation will do that. Because the Mass has not been made vital through participation, people have often sought this necessary religious experience in other forms of prayer, less valuable than the sacrificial and sacramental. There is a valid emotion in our approach to God. Sometimes it has been said that Mass is devoid of all emotion. This simply is not true. It is profoundly full of emotion in the great act of giving, in its searching, magnificent prayers, the "propers." The laity, by and large, have not experienced this because they are detached, silent, and isolated for want of participation.

Instead of giving to the laity the part which is rightfully theirs, Mass has often been stressed as an obligation. This stress has not kept them faithful to Mass. Because Mass has been a matter of passive attendance, it has lost its meaning and its appeal. Thousands no longer offer Mass on Sundays. One half of all Catholics may be the world average, and it may well be the average for the United States. In South America only 5% of the men and 13½ of the women are at Sunday Mass regularly; 50% are invalidly married, and over 50% die without the last Sacraments. And a third of all Catholics are in South America. The parochial problem, to my mind, is the deepest problem that faces us—not the marriage problem, not the economic problem, not the problem of peace, not the racial problem. Our parishes need reconstruction, need revitalizing. The reconstruction means making the altar effective, means allowing Christ to be effective where, didactically and sacramentally, He wishes to be most effective. What is lacking is participation. At the root of all the other problems (if we say that Christ is their solution) is this parochial problem. The Mystical Body will never be the leaven Christ intended until we remove this obstacle at the very core of the Church.

Unless we have participation we shall never have the lay apostolate in full vigor because it derives from the Mass. Like our spiritual lives, the lay apostolate has the Mass for "its source and its center." The Mass (which sums up Christianity: the worship of God, the divining of man)

drives us to the apostolate, whether a lay or religious or priestly apostolate, by an inner logic, by an inner compulsion.

One other reason. This is a democratic age, involving the activity of the individual because of his dignity. People everywhere are moving to political self-expression, economic self-expression, international self-expression. This is the climate and temper of our time. While it is no reason in itself for active participation in the Mass, still active participation is possible, and if we have it our prayer life would respond more to the climate of our time.

I want to echo what Father Ehmann said. The Mass is not so much our worshipping as Christ—the articulated Praise in the Trinity, the Word made flesh—worshipping through us. We must not be silent lest the Word be hushed in us.

It is time to get on with the task. If we do, we shall diminish the sadness of Christ, experienced in His passion and death, that His work was so hindered in our time because there was so little—so very little—participation in the parish churches through the world.

# AFTERNOON SESSION

## AUGUST 21

Chairman
Rev. Michael Ducey, O.S.B.
Weston Priory
Weston, Vt.

## MAKING ACTIVE PARTICIPATION COME TO LIFE

Rev. Eugene A. Walsh, S.S.
St. Mary's Seminary
Baltimore, Md.

Active participation of the layman in Holy Mass means very simply that the layman assume his rightful role in the action of Mass. In order to do this intelligently he must understand what specific role he has in the Mystical Body of Christ and therefore in the Mass; he must understand exactly what the Mass is as a gift-giving action; he must have the opportunity and be furnished with the means to take his part actively and intelligently. The goal then for any realistic program of active participation in Holy Mass is the *training* of a parish community to carry out its part in the Holy Sacrifice, and to show forth that same part in daily Christian living. Any realistic and effective program of participation in Holy Mass then must be a program of formation. The first goal of active participation is to bring, to train, and to form our people to a sense of participation.

The program of participation in Mass which was used last night, and shall be used again tonight, has been developed from a rigid adherence to this single principle. In forming the program we have tried very hard not to be deflected in any way from the end in view. We have tried very hard to distinguish at all times between end and means, and not to make the most common educational mistake today, the glorifica-

tion of means over ends. The purpose of today's session is to examine this program and to understand what it can accomplish.

True regard for the goal we have just stated demands the following sequence of ideas: Our job is to bring active participation of the faithful in Holy Mass from the realm of theory into the realm of practice; to bring active participation from the area of complexity to that of simplicity; to bring it out from monasteries, convents, seminaries, out from a few specialized parishes into the average Sunday Mass in the average parish in any town in the land. *When good, simple, uncomplicated participation becomes the norm for a Catholic parish at Sunday Mass, then we have made participation come to life.* Looking at it from another angle: if active participation cannot be brought to the average parish, by the average parish priest, using rather ordinary and uncomplicated means, then something is intrinsically wrong. But the Church and our Holy Fathers do not seem to think this to be so. Therefore we must keep working until we make active participation the ordinary way for Catholic congregations to take their part in the Holy Sacrifice.

A realistic and effective program of active participation of the faithful in Holy Mass must be based on the following facts and principles:

First: Christian life and Christian prayer is essentially a response, a movement of adoration and gratitude on the part of man toward the Father, through Christ; it is a movement that seeks union with the Father through Christ in the Holy Spirit.

Second: at the heart of Christian life and prayer, at the heart of this grateful movement of man to God, is the sacrifice of Christ now become also the sacrifice of the Church; and this sacrifice is essentially an action; it is the offering of a gift: Christ, and His Church, offer and are offered in sacrificial surrender to the Father.

Third: the gift-giving action of Holy Mass is essentially a community action, an action of public worship; the very structure of the Mass indicates that the people of the Christian community have an active part.

Fourth: Our people can really learn the Mass as a community action only by being involved in it. They cannot learn this outside of the action of Mass. This really cannot be taught to the many in schools, or in cathechism classes. *Educationally speaking,* there is no substitute for active participation in Holy Mass. The more completely involved a

person becomes in any learning situation the more completely he learns, that is, the more completely he is transformed and developed by the reality contained in the situation. It is sufficient to note that God Himself has based the entire sacramental system of the Church, that is, the entire economy of His dealings with mankind, on the principle that through involvement with signs and symbols man comes most deeply to a realization of the reality that these signs and symbols contain.

Fifth: because they are baptized the laity belong to the Mystical Body of Christ, and have a specific role to play in that body. If they do not fulfill their particular role it goes unfulfilled. In the life of the Church, then, which is a movement of men to God through Christ, at the heart of which is the action of Holy Mass, the laity have a specific part to play. This specific part has been defined by one theologian in terms of three essential actions: because they are baptized the laity are obliged and privileged to pray, to offer (though not in the same way as the priest offers), and to communicate. Active participation in Holy Mass permits the laity to realize (make real and actual) their role in the body of Christ.

Sixth: our people do not yet have a sense of participation; this means that they do not know who they are, or what role they are to play in the action of Holy Mass; it means, secondly, that they do not know what the Mass is sufficiently well to participate in it intelligently.

Any effective program of participation then must do two things: first, it must bring the people into the action of the Eucharist in such a way that they really perform their specific part in the action; secondly, it must at the same time teach them who they really are as members of the Mystical Body, and what the Mass really is as a gift-giving action.

If the above facts and principles are true, then in devising an effective means of participation we must be willing to start at the very beginning. We must be willing to stick very closely to essentials, which means, of course, sacrificing at the beginning many good and desirable means. We must be willing to start with a beginning program that is really a beginning program, and then build on it afterwards. We must have a program, in other words, that is pastorally sound and catechetically useful. It must be for the people a genuine means whereby they can *at their level* enter into the action of Holy Mass; and it must clearly instruct and train them to a deeper understanding of who they are, as members of the Church, and what the Mass is as the great action of the Christian community. For all the above reasons we have chosen, as the

most all round useful means for making active participation come to life, a program that is to be used at low Mass.

## DISCUSSION

REV. WILLIAM FARRELL, Cudahy, Wis.: You mentioned that not too many people attend the high Mass on Sunday, and therefore the sung Mass is a difficult thing. I think that the time of the high Mass is very important. If you have the high Mass at about 10:00 or 10:30 or 11:00, I don't think you'll get very many people to come to it. We started this program of having the congregation sing Mass and we used the society Communion Mass on Sunday and made that the high Mass. We began with the Holy Name Society, and at their monthly breakfast I told the speaker that he could only have fifteen minutes. Then we used about thirty minutes to practice the Mass with the men of the Holy Name Society. The first month in about a forty minute practice, we had learned the *Kyrie,* the *Sanctus,* the *Benedictus* and the *Agnus Dei* of the *Salve Regina* Mass by Rossini. The following month on Holy Name Sunday the men sang that part of the Mass in church. At the breakfast after the Mass on their Sunday we learned the *Gloria* and the *Credo,* and in the third month they sang the entire Mass. We did the same with the Christian mothers in the church, and they sang on their Sunday. Many of their husbands joined with them in singing. So actually if you have the Sunday high Mass at a time when you have a greater group of people or you have some societies who wish to be the backbone of it, you can accomplish the sung high Mass.

FATHER WALSH: I agree with everything that Father has said, but my insistence would still be that even if that is done, it must be set in the same kind of framework of catechetical usefulness. I think we must always distinguish between participating, and participating with an insistence on learning. I feel that every attempt should be made to use all of the means that we have. I would never say, "Don't start by doing a sung Mass." But I come from a large urban area, and I feel that we have to reach all of these people, and I do not think that we can do it just by the sung Mass. This is one of the beginning programs which lends itself to more simplicity and perhaps is catechetically better because it is more in the language of the people, and I still think that English helps them to learn better. But anything that will bring the people into the Mass is most desirable and useful. The problem is vast—

almost overwhelming. This way of mine is certainly not the only way. But this is a way to do it more simply for more people where you couldn't do it with a sung Mass.

REV. RUDOLPH HODIK, Casco, Wis.: In our country parish we have no school, but since 1940 every low Mass is dialogue Mass and every high Mass is sung by the entire congragation. How did we arrive at this? I first began by teaching the people what the Mass really is—that the most important thing in our parish is that the Mass should be offered up devoutly and that all should take part in it understandingly, and that we get as much out of every Mass as we put into it.

Then I told them what the Mass is by explaining that in the first part we talk to God and God talks to us, and from the Offertory on we give to God and God gives to us. I reminded them that unless we take an intelligent part in the Offertory, the Mass has been for us a failure. We must offer ourselves and everything we do that is good to God. We should be there on the paten with the bread and we should be there in the chalice with the wine.

From the Consecration on it is our Lord Himself there on the altar with the priest, together with all the people, giving to God, the Father almighty in union with the Holy Spirit, all honor and glory.

It is also well to see what has been said about the Mass during the ages. St. Augustine tells us that the greatest gift we can give to God is the Mass, and the greatest gift that God has given to us is the Mass. He also said that although God is almighty, He could think of nothing greater to give us than the Mass. The Council of Trent tells us that the holiest thing that we can do is to offer or take part in offering the Mass. In the Roman Missal there is a letter by Pope Urban VIII to this effect: that if there is one thing that is absolutely divine, it is the Mass, and if the angels could be jealous, they would be jealous of the great privilege we have of offering or actively participating in the Mass.

MISS MARIETTE WICKES, Detroit, Mich.: I should like to make a point about the using of the English in the Mass, even for those who do understand Latin. English, being the language of our every day life, helps us very much to see that it is something integrated with our everyday life.

DONALD MC GUIRE, Brooklyn, N. Y.: Is introducing the people's Mass an end in itself or a means to get them to sing Gregorian chant?

FATHER WALSH: All of these things are means—even the missal is a means. Gregorian chant is certainly a means. I find that there are people who can sing it. I think, however, that they take more readily to a Mass that is in modern notation. This has been my experience. I do not think that one of the goals of participation is just to have the people sing Gregorian chant. The goal is to have them come into the Mass deeply and profoundly. Gregorian chant is one of the means to this goal.

ALFRED BERGER, Cincinnatti, Ohio: If we are looking for the simplest means to get participation we must realize that while we do not all have the training to sing, everyone of us does speak, so we are prepared to speak in our own language at Mass also, but with the permission of our bishop. I'm sure our own bishops do enjoy hearing from their children, and we as good children should ask and tell our bishops what our needs are and hopefully request that we can have participation wherever possible in our own language.

Mrs. Berger told you yesterday how many men in our parish were willing to lead the dialogue Mass in English. She neglected to say why they were willing. It was not only because they have some idea of what their part is, but particularly because in our church we found out that the dialogue Mass with the leader located behind in the choirloft was much less distracting to the congregation than having a leader up near the altar. Also, because the men could stand behind the congregation where only their voice was noticed, we had many volunteers.

# HOLY MASS

## The great action of the Christian Community

### Entrance Rite

God summons us to assemble before Him and in His presence to acknowledge ourselves as His people, as Christ's community, as this living, active cell of Christ's Mystical Body.

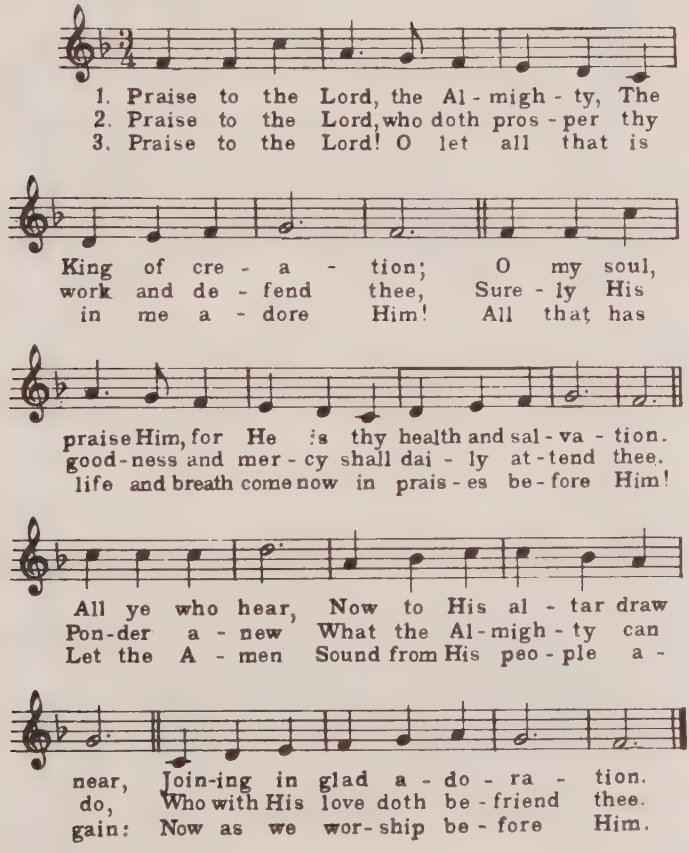
ENTRANCE HYMN – We greet our priest as the most important member of the Christian assembly, and we unite ourselves with him as our representative.

***STAND – beginning of Entrance Hymn and remain standing until beginning of Epistle.***

### Praise To The Lord

J. Neander 1650-80
Tr. C. Winkworth

1665


1. Praise to the Lord, the Al - migh - ty, The
2. Praise to the Lord, who doth pros - per thy
3. Praise to the Lord! O let all that is
King of cre - a - tion; O my soul,
work and de - fend thee, Sure - ly His
in me a - dore Him! All that has
praise Him, for He is thy health and sal - va - tion.
good-ness and mer - cy shall dai - ly at-tend thee.
life and breath come now in prais - es be - fore Him!
All ye who hear, Now to His al - tar draw
Pon-der a - new What the Al-migh - ty can
Let the A - men Sound from His peo - ple a -
near, Join-ing in glad a - do - ra - tion.
do, Who with His love doth be - friend thee.
gain: Now as we wor-ship be - fore Him.

KYRIE – Priest and people greet Christ, our invisible priest, and express our need to be united with Him in order to be able to worship the Father in the right way.

**P. Kyrie eleison All. CHRISTE ELEISON P. Kyrie eleison**
**All. KYRIE ELEISON P. Christe eleison All. KYRIE ELEISON**
**P. Kyrie eleison All. CHRISTE ELEISON P. Kyrie eleison**

GLORIA – Priest and people now fully aware of ourselves as this community united with Christ, our priest, make our full declaration of praise and worship.

*After the priest intones: Gloria in excelsis Deo, we recite together:*

**Glory to God in the highest and on earth peace to men of good will.**
**We praise thee. We bless thee. We adore thee. We glorify thee.**
**We give thee thanks for thy great glory.**
**O Lord God, heavenly King, God the Father almighty.**
**O Lord Jesus Christ, the only-begotten Son of the Father.**
**O Lord God, Lamb of God, Son of the Father.**
**Who takest away the sins of the world, have mercy on us.**
**Who takest away the sins of the world, receive our prayer.**
**Who sittest at the right hand of the Father, have mercy on us.**
**For Thou alone art holy. Thou alone art Lord. Thou alone, O Jesus Christ, art most high.**
**Together with the Holy Ghost in the Glory of God the Father. Amen.**

**P. Dominus vobiscum**
**All. ET CUM SPIRITU TUO**

COLLECT – The priest, in our name and through Christ, officially concludes the Entrance Rite.

**P. Per omnia saecula saeculorum.**
**All. AMEN**

## I – SCRIPTURE SERVICE

God speaks to us directly, and we gratefully receive His word. We are disciples in the School of the Lord.

EPISTLE – God communicates His teaching to us through the inspired writings of the Old Testament and the Apostles.

*At the end of the reading:*

**All. DEO GRATIAS or THANKS BE TO GOD**

***SIT – beginning of Epistle.***
***STAND – beginning of Gospel.***
***SIT – for sermon.***
***STAND – beginning of Creed.***

GOSPEL – God teaches us directly through Christ.

*At the beginning of the reading:*

**P. Dominus vobiscum**
**All. ET CUM SPIRITU TUO**
**P. Sequentia (Initium) Sancti Evangelii secundum N.**
**All. GLORIA TIBI, DOMINE**

*At the end of the reading:*

**All. LAUS TIBI, CHRISTE. or PRAISE BE TO THEE, O CHRIST.**

SERMON – God helps us to a right understanding of His teaching through the voice of the living Church.

CREED – We respond to God's message of love by making our own grateful act of faith.

*After the priest intones: Credo in unum Deum, we recite together:*

**I believe in God, the Father almighty, creator of heaven and earth;**
**And in Jesus Christ, His only Son, our Lord;**
**Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate,**
**Was crucified, died, and was buried.**
**He decended into hell; the third day He arose again from the dead;**
**He ascended into heaven, and sits at the right hand of God, the Father almighty;**
**Thence He shall come to judge the living and the dead.**
**I believe in the Holy Ghost, the Holy Catholic Church,**
**The communion of saints, the forgiveness of sins,**
**The resurrection of the body, and life everlasting. Amen**

## II SACRIFICE

Through, with, and in Christ, our invisible priest, and at the hands of our visible priest, we offer Christ and ourselves in thanksgiving to the Father.

OFFERTORY – (preparation of the sacrifice) We bring our gifts of bread and wine which represent us, and the priest accepts them for God so that they can become our sacrifice.

***STAND – until hymn is finished, then SIT.***

*We sing the meaning of this offering in the following hymn:*

## O King of Might and Splendor

Clifford Howell, S. J.
Melody ascr. to
Hans Leo Hasler, 1564-1612

1. O King of might and splen - dor, Cre -
2. Thy bo - dy Thou hast giv - en, Thy
a - tor most a - dored, This
blood Thou hast out - poured That
sa - cri - fice we ren - der To Thee as sov'- reign
sin might be for - giv - en, O Je - sus lov - ing
Lord. May these our gifts be pleas - ing Un -
Lord. As now with love most ten - der Thy
to Thy Ma - jes - ty, Man - kind from sin re -
death we ce - le - brate, Our lives in self - sur -
leas - ing Who have of - fend - ed Thee.
ren - der To Thee we con - se - crate.

PREFACE – The priest now solemnly begins the Canon of the Mass or the great "priestly prayer". This part of the Mass is the sacrifice proper and reaches its climax in the consecration.

***STAND – beginning of the Preface responses.***

**P. ... per omnia saecula saeculorum.**
**All. AMEN**
**P. Dominum vobiscum**
**All. ET CUM SPIRITU TUO**
**P. Sursum corda.**
**All. HABEMUS AD DOMINUM**
**P. Gratias agamus Domino Deo nostro.**
**All. DIGNUM ET JUSTUM EST.**

*At the conclusion of the Preface, as the priest says the Sanctus and Benedictus, we recite together:*

**Holy, Holy, Holy Lord God of Hosts.**
**Heaven and Earth are full of Thy Glory.**
**Hosanna in the Highest.**
**Blessed is He who comes in the Name of the Lord.**
**Hosanna in the highest**

***KNEEL – end of Sanctus.***

CONSECRATION – Christ acting through His priest changes the gift into His own body and blood, and offers Himself with us to the Father, a sacrifice of complete thankful self-surrender. It is in this way that we become offered and offering with Christ, and participate in His sacrifice.

*During these moments silence – attentive, alert, receptive silence – helps us to appreciate most intimately Christ's complete sacrifice of Himself to the Father, and helps us to offer and be offered with Him.*

GREAT DOXOLOGY – With the solemn words "Through Him, and with Him, and in Him is to Thee, God the Father almighty, in the unity of the Holy Spirit, all honor and glory" – the priest concludes the Canon or the Mass.

**P. ... per omnia saecula saeculorum.**
**All. AMEN**

## III – SACRIFICIAL MEAL

The Father responds to us, His people, by giving back what we have offered – Jesus Christ. The Father invites us to come and receive the gift we have given, and that He has accepted, – the sacrificed body and blood of His Son. Thus we share most perfectly in the fruits of redemption.

PATER NOSTER – The Lord's Prayer is the great communion prayer and mark's the beginning of the communion part of the Mass.

***STAND – (Oremus)***

*At the end of the Pater noster:*

**P. Et ne nos inducas in tentationem.**
**All. SED LIBERA NOS A MALO**

*After the breaking of the bread:*

**P. ... per omnia saecula saeculorum.**
**All. AMEN**
**P. Pax Domini sit semper vobiscum.**
**All. ET CUM SPIRITU TUO.**

AGNUS DEI – *As the priest says the Agnus Dei, we recite together:*

**Lamb of God, who takest away the sins of the world,**
**Have mercy on us.**
**Lamb of God, who takest away the sins of the world,**
**Have mercy on us.**
**Lamb of God, who takest away the sins of the world,**
**Grant us peace.**

***KNEEL – end of Agnus Dei and remain kneeling until beginning of Last Gospel***

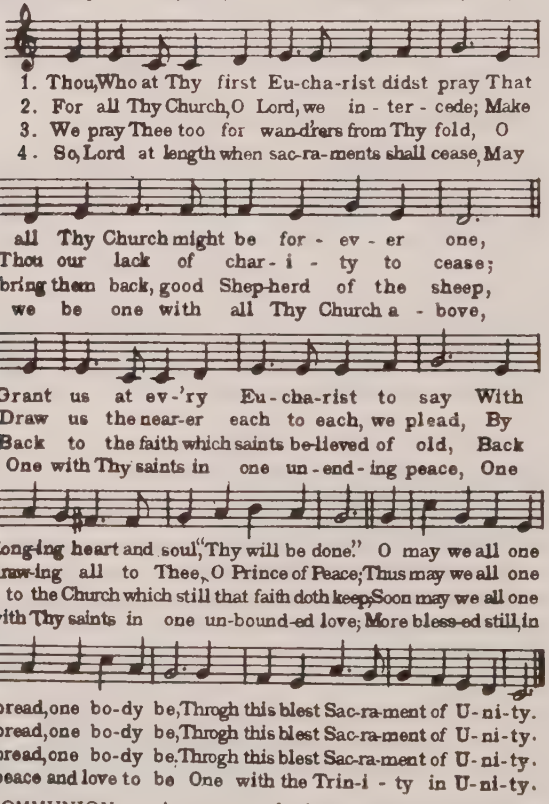
DOMINE NON SUM DIGNUS – *The priest faces the people and says, while holding up the sacred host: Ecce Agnus Dei. After these words we recite with him:*

**Lord, I am not worthy that Thou shouldst come under my roof, but only say the word and my soul shall be healed. (3 times)**

COMMUNION SONG – *We sing together the following hymn as we join with one another in the supper of the Lord. By this song we show our oneness, and bind ourselves even more closely together.*

## Thou, Who at Thy First Eucharist Didst Pray

William Harry Turton, 1881, alt. William H. Monk, 1875, alt.


1. Thou, Who at Thy first Eu-cha-rist didst pray That
2. For all Thy Church, O Lord, we in - ter - cede; Make
3. We pray Thee too for wan-d'rers from Thy fold, O
4. So, Lord at length when sac-ra-ments shall cease, May
all Thy Church might be for - ev - er one,
Thou our lack of char - i - ty to cease;
bring them back, good Shep-herd of the sheep,
we be one with all Thy Church a - bove,
Grant us at ev-'ry Eu-cha-rist to say With
Draw us the near-er each to each, we plead, By
Back to the faith which saints be-lieved of old, Back
One with Thy saints in one un-end-ing peace, One
long-ing heart and soul, "Thy will be done." O may we all one
draw-ing all to Thee, O Prince of Peace; Thus may we all one
to the Church which still that faith doth keep, Soon may we all one
with Thy saints in one un-bound-ed love; More bless-ed still, in
bread, one bo-dy be, Throgh this blest Sac-ra-ment of U-ni-ty.
bread, one bo-dy be, Throgh this blest Sac-ra-ment of U-ni-ty.
bread, one bo-dy be, Throgh this blest Sac-ra-ment of U-ni-ty.
peace and love to be One with the Trin-i - ty in U-ni-ty.

POSTCOMMUNION – A prayer of thanksgiving which our priest offers in our name through Christ.

**P. ... per omnia saecula saeculorum.**
**All. AMEN**

### Dismissal Rite

Through the words of His priest God dismisses us and sends us back into the world to continue there the work of redemption.

DISMISSAL AND BLESSING – Go now, santified and changed by Christ. Go forth to live the life of Christ. Carry Christ from this altar into life – into your work, into your homes, into the minds and hearts of men. So that you may be able to do this – May almighty God, the Father, and the Son, and the Holy Spirit bless you.

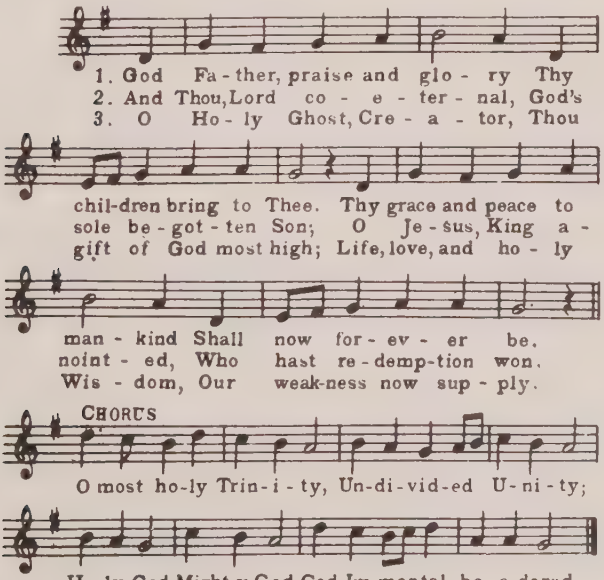
**P. Dominus vobiscum**
**All. ET CUM SPIRITU TUO**
**P. Ite, missa est**
**All. DEO GRATIAS**
**P. Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.**
**All. AMEN**

Closing Hymn – We sing a hymn of thanksgiving and praise for the gift of the Eucharist.

***STAND – beginning of last Gospel; remain standing until hymn is finished.***

## Hymn to the Most Holy Trinity

Tr. Msgr. John Rothensteiner, alt. Mainz Melody


1. God Fa - ther, praise and glo - ry Thy
2. And Thou, Lord co - e - ter - nal, God's
3. O Ho - ly Ghost, Cre - a - tor, Thou
chil-dren bring to Thee. Thy grace and peace to
sole be - got - ten Son; O Je - sus, King a -
gift of God most high; Life, love, and ho - ly
man - kind Shall now for - ev - er be.
noint - ed, Who hast re - demp-tion won.
Wis - dom, Our weak-ness now sup - ply.
CHORUS
O most ho-ly Trin - i - ty, Un-di-vid-ed U - ni - ty;
Ho-ly God, Might-y God, God Im-mor-tal, be a-dored.

IMPRIMATUR Karl J. Alter, D. D., LL. D.
Archbishop of Cincinnati, August 3, 1956

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# EXPLANATION AND SUGGESTIONS FOR USE OF MASS CARD

This present form of participating in holy Mass was arrived at after much thought and experience. It is designed to be the most effective program for the *average parish Sunday Mass.*

In the preparation of this program only one question was asked: What form of participation in holy Mass would be most effective for the *most people* regardless of education, place, etc., to bring them more deeply into the action of Holy Mass, and at the same time bring them to a genuine understanding of what they do?

There were facts to be considered: most of our people in the United States attend low Mass all the time; most of our people do not handle any great amount of Latin well; most of our people do not understand really what it means to participate in Mass. There were also important principles: the program should be pastorally sound—it should be for the people, not the people for it. The program should be catechetically useful—it should be so arranged that the important structure of the Mass stands out in such relief that it cannot be missed. And of course, the program must be based on the best theological and historical knowledge we have of the Mass. There were other practical points: the program should not take any more time than the average (decently timed) Sunday Mass, and it should require practically little or no learning other than the effort required to carry it out. And it must contain song; dialogue is simply not enough!

The present program emerged then as a combination of simple Latin dialogue, selected Mass prayers in English, carefully chosen and carefully placed English hymns. At the heart of the program is the Latin dialogue. This dialogue is the absolutely necessary line that draws the people to the altar, we might say, *into* the altar. This Latin dialogue, at the same time, offers no difficulty because it consists of only the short responses and the greetings: *Kyrie, Et cum spiritu tuo, Amen,* Preface responses, etc. Experience is almost unanimous that any group of parishioners can handle these. All they need is encouragement and direction. It is just this amount of strong, vital dialogue between the priest and people that is enough to change the entire character of the Mass.

Next in importance are the hymns. There is an entrance hymn, which is a genuine *Introit* song, a greeting by the people to their priest

as he comes to the altar. There is an Offertory hymn which expresses in song the whole idea of making ready the gifts. A Communion hymn, designed to be sung *by all during* Communion. recalls and teaches the central doctrine of the Eucharist. And there is a thanksgiving hymn at the end of Mass.

Finally there are selected Mass prayers to be said in English while the priest is saying the same prayers in Latin: *Gloria,* Apostles' Creed (the one our people know best, their baptismal profession of faith.) *Sanctus* and *Benedictus, Agnus Dei,* and Lord, I am not worthy.

This combination of dialogue, prayer, and song is set into a doctrinal outline that clearly expresses the meaning and structure of the Mass-action. The rubrics, also, which are clearly marked, have as their purpose to heighten the meaning of participation in the Mass.

Suggestions for use:

1. The program is not difficult; the approach, therefore, should be an easy one. the priest takes it for granted that his people can do it readily, and makes them think so. From the start he seeks enthusiastic response.
2. The congregation needs some practice in the dialogue, prayers, hymns and rubrics. Ordinarily the only time available for such practice is on the occasion of the Sunday Mass. Five minutes before Mass and the sermon time for two Sundays will be sufficient to do this work. From then on it can be a matter of learning by doing.
3. Use of a microphone by the leader will be of great value in supporting the people until they become somewhat skilled in their part. They should be guided, however, to be able to do their part eventually without too much assistance from the leader.
4. An organ is helpful but not at all necessary. If an organ is used then the hymns ought to be introduced by one full playing of the hymn, at the end of which, all sing. If the same pattern of introduction is used the people quickly become used to it, and follow easily. Ordinarily there need not be interludes between the hymns. If interludes are used they should come to a clear and definitely marked cadence for introducing the next verse. The organ should not be played at all during the Canon of the Mass.
5. It will be most helpful if the people are trained gradually to a genuine silence during the Canon. It is during this time they most

of all can be brought to participate interiorly in Christ's sacrifice.

6. Occasional and discreet reminders in the form of invitations can be offered at the start of each major action: e.g., before the entrance hymn, "Let us all, conscious of ourselves as God's people, greet our visible priest, and unite ourselves with him"; before the Kyrie, "Let us, priest and people together, greet Christ our invisible priest and declare our absolute need to be united with him"; etc.

7. In order to emphasize the idea that God's word is best of all communicated to us through the living, spoken voice, it is quite important that a priest, if possible, or a leader read the Epistle and Gospel to the people in English while the celebrant is reading it in Latin. It is of equal importance that the people *listen rather than* follow in their missals. The celebrant recites the Epistle and the Gospel in a low voice. At the beginning of the Gospel he makes the greetings in a loud voice and the congregation responds to him. If the celebrant paces himself so that he finishes after the reader (and this is best) then he can raise his voice on the last sentence (no less) and the congregation can be trained to respond: *Deo Gratias* to the Epistle; *Laus tibi, Christe,* to the Gospel. If these responses cannot be done well and in order, it is best to let them go.

8. The rubrics for standing, sitting, kneeling **must** be emphasized as a part of worship. These body gestures done with understanding and meaning (and together in good order) have a great effect toward good participation. Of particular note is the rubric "to stand" *at the beginning of the Preface;* it is the moment of the most solemn of all invitations for the people to enter into the sacrificial action. The rubric "to stand" *at the beginning of the Pater noster* likewise marks in a significant manner the beginning of the Communion part of Mass.

9. In some way it must be emphasized that the bread and wine are the gifts of the people. In these days when an Offertory procession is not feasible, one very simple suggestion is this: place the bread and wine on a table towards the back of the Church, rather than at the side of the altar. During the Creed the servers go to this table and without any loss of time, bring the gifts to the priest just as he uncovers the chalice. The symbolism is clear: the gifts come from the people.

10. The people must be urged and won (not compelled) to the practice

of singing the Communion hymn while they are going to Communion. Constant reminding of the excellent doctrine and tradition behind this practice, and patient repetition will secure the desired effect.

Suggestions for preaching:

1. The parish Mass is the assembly of the people of God; the family of Christ gathers together for the worship of God. This above all is the designation by which the congregation must come to know themselves.

2. In this assembly of the people of God, the congregation must be brought to distinguish clearly the different but complementary roles of Christ, the priest, and the people.

3. In the action of Holy Mass the congregation must likewise be brought to distinguish the parts of the Mass as indicated in the outline. There are three main parts: the Scripture readings, the sacrifice, and the sacrificial meal or Communion. The entrance and dismissal rites must be properly understood as introduction and conclusion to the three main parts of the Mass.

4. Over a period of time and with much repetition, the entire action of Holy Mass can perhaps be best presented as an epitome of the entire relation of the Father to His children through Christ—an exchange of love.

   a. The Scripture reading is really God's revelation to His people here and now, and apart from its actual content is a symbolic recounting of all the Father's great gifts to man beginning with creation and culminating in Christ. The Scripture reading, then, in a very real sense, is the Father pouring out His love and gifts upon His family. And the Creed that follows is our immediate grateful response to this love, a recounting with gratitude of the benefits the Father has bestowed upon us.

   b. The Sacrifice, or the second part of the Mass, however, is the really important response of the people of God to the Father's love, because in it Christ offers Himself, Christ offers His Church, the Church—priest and people—offer Christ, in a great thanksgiving to the Father.

   c. The Communion, or the sacrificial meal, is again the loving action

of the Father toward His people. The Father has accepted the gift His people have given Him—Christ. Now in renewed love He offers that gift back to His people as the food of their divine life. (The notion of Communion as food cannot be too much emphasized; it lies at the very heart of the traditional doctrine of the Eucharist. In our day it is not stressed nearly enough.) This divine food nourishes in the people of God divine life, and draws them into the unity of the Mystical Body, making them ever more and more one with one another in Christ.

d. After the Communion or the sacrificial meal comes the thanksgiving of the people, which must extend out into the lives of all present. Daily living is the most constant and renewed thanksgiving that we can make for the great love and the gifts of the heavenly Father. Each effort at Christian living becomes Eucharistic, in that it becomes another thank-offering of self through Christ to the Father. It is in this way that we live he Mass, live the Eucharist, live thanksgiving in Christ.

e. And all this magnificent interchange of love takes place only for what will be finally the great and final gift of the Father to all His children, that for which He called them in the beginning—life with Him in heaven, communion of the Father and His children forever, through Christ, consummated by the Holy Spirit.

5. These are the most important notions that need stressing if we are to make our congregation a truly Christian community. The ideas here are only suggestive, of course, and there is a wealth more that will be available to each priest as he contemplates the mystery of Christ which he is sent to preach to his people. Some valuable sources for preaching along these lines are:

a. *Mediator Dei,* by Pius XII.

b. *Mass of the Roman Rite,* by Joseph Jungmann, S.J. (2 vol.). New York: Benziger Bros.

c. *Our Message,* by John Hofinger, S.J. (mimeographed). University of Notre Dame: The Liturgy Program.

d. *Liturgical Piety,* by Louis Bouyer. Notre Dame Press, Notre Dame, Indiana.

e. *Sacred Signs,* by Romano Guardini. St. Louis: Pio Decimo Press.

f. *My Mass,* by Louis J. Putz, C.S.C.

g. *Of Sacraments and Sacrifice,* by Clifford Howell, S.J. Collegeville: Liturgical Press.

h. *Holy Mass, Approaches to the Mystery,* by A. M. Roguet, O.P. Collegeville: Liturgical Press.

Suggestions for variety:

1. New hymns can be introduced, best one at a time. Great care must be had in selecting the hymns to make sure that they really fit the Mass. One variation that can be used often enough is to have the entrance hymn, or the thanksgiving hymn, commemorate the particular feast or season.

2. A *short,* very easy song can be introduced between the Epistle and Gospel, e.g., *Alleluia* during seasonable time or a phrase from the psalms.

3. A *short Sanctus* hymn expressing the meaning of the *Sanctus* can be sung instead of the recited *Sanctus.*

4. The second prayer before Communion: "Lord Jesus Christ, son of the living God, etc." can be recited preparatory to holy Communion.

5. Another card will be available within a year.

It is quite certain that any priest who uses this program intelligently and patiently will soon have a well-trained community participation with understanding in the action of Holy Mass. His congregation will really begin to know what it means to offer the Holy Sacrifice with Christ at the hands of the priest. After the people come to know this basic reality, they are ready and eager for other and higher forms of participating in the sacramental and prayer life of the Church.

# EVENING SESSION

## AUGUST 21

## DIALOGUE MASS

Celebrant
Rev. Norbert E. Randolph
St. Philomena's Church
Chicago, Ill.

## HOMILY

The Most Reverend Philip F. Pocock, D.D., J.C.D.
Archbishop of Winnepeg, Canada

"Pour forth upon us, Lord, the Spirit of Thy love, and at the intercession of Blessed Jane Frances, give us . . . grace . . . to seek only Thee, our God, in singleness of heart" (From the Postcommunion prayer of this evening's Mass—Aug. 21).

It will be consoling to some of you to learn that St. Jane Frances de Chantal whose feast this is, rose to the heights of sanctity as a married woman. She was a devoted wife and mother. Her husband was killed and after his death she embraced perfect chastity and devoted herself to the merciful care of the poor and the sick. Then under the guidance of St. Francis de Sales she founded a religious congregation—the Daughters of the Visitation—thousands of whom are today carrying on her apostolate of mercy.

Some saints are remembered for their poverty, some for their purity and some for their penances; but Jane Frances de Chantal, like our Blessed Lord Himself, is best known for her love. The escutcheon which she chose for her congregation is the symbol of the Sacred Heart of Jesus; and our Blessed Lord showed His gratitude by choosing one of her

Sisters, St. Margaret Mary, to be the apostle of devotion to the Sacred Heart. As St. Jane Frances grew older she could speak of nothing save love and sometimes would simply repeat to her Sisters, "Love, love, love, my daughters, I know nothing but love!"

To know nothing but love is to know much about God and godliness, for St. Paul declares that "God is love" and that "love is the fulfilment of the law." If God is love, then all true knowledge tends towards love and all righteous action springs from love. If God is love, then goodness is love, sanctity is love, worship is love, life in Christ is love, and, what concerns us here, the very soul of liturgical living is love.

The love that filled the soul of Jane Frances Chantal was not simply a sentimental love, nor merely a human love of heart and will, it was an actual sharing of the divine and infinite love that animates the Heart of Christ. This same love is within the grasp of every one of us. The deepest mystery and the highest glory of the Christian life is this—that first by holy Baptism and then by the other sacraments the Holy Spirit has poured into our souls the life and love of Christ, and that by Him and with Him and in Him we may love God with a love that is divine, a love that will overflow and show itself in love and mercy to our fellowmen.

During our Liturgical Week we have been concerned chiefly with the active participation of all the faithful in the beautiful liturgical rites of holy Mother the Church. This stress which is completely justified, is the natural expression of two basic, dynamic inter-related truths—the Mystical Body of Christ and the priesthood of the laity. During the two centuries preceding our own, theological stress centered on the apologetics required by the Reformation. But in our day the breakdown of opposition to the Church at the theological level has opened the door to a renewed appreciation of these beautiful, fundamental doctrines. Again we have been conscious of our oneness through Baptism with Christ, the Priest, and the consequent participation of the laity in His priesthood.

Mention of the priesthood of the laity always requires clarification. The baptized faithful do not share the priesthood of Christ as does the priest of Holy Orders. He alone shares the mediatorship of Christ, representing God before the people and the people before God. He alone effects the divine sacrifice in the very person of Christ. But because of their oneness with Christ, the Christian people do possess certain powers, one of which is to be co-offerers of the Holy Sacrifice of the

Mass. They are not merely spectators as were the passers-by at Calvary. Theirs is the right to offer with the priest and with each other.

The participation of the laity in the liturgy of the Church is simply the outgrowth, the expression, of those fundamental truths. And so, I say, the stress is where it should be: we should be participating actively in Holy Mass and in the other liturgical rites. And if there is still some criticism of the active participation of the laity in the liturgical rites of the Church, that criticism is ill-founded, and those who speak thus are out of step with the thinking of Mother Church. Recent holy fathers have made it clear beyond a doubt: the Church is the Mystical Body of Christ, the Church is Christ. It is the mind of the holy fathers—therefore it is the will of God—that we should think with the Church, that we should pray with the Church, sing with the Church, and act with the Church. And it is in her liturgy that the Church reveals to us her thoughts and moods, her prayers and songs, and the virtues which should guide our daily lives.

It is important however that our perspective be correct. Participation in the liturgy is not an end to be sought for its own sake; it is rather a means to draw us ever onward, upward to intimate union with Christ and with others. Besides being a means to union it is an effect thereof, for we who are one with Christ will surely desire ardently to express that oneness in corporate worship.

Bear this in mind: the essential bond that unites us to Christ and to each other is not participation in the liturgy; it is participation in the love that burns in the Sacred Heart of Christ, the divine love which the Holy Spirit has enkindled in our hearts. And without this love the liturgy, despite the highest perfection of movement, voice and external participation, is but an empty shell.

When therefore during the liturgical rites we raise our voices in unison, let us lift up our hearts as well, *Sursum corda.* When we share the fire of the paschal candle let us share the fire of the divine love. When we bow our heads and strike our breasts let it be with reverence and sorrow born of deep and sincere love. When at Holy Mass, together we offer Christ, the Victim, to our Eternal Father, let us see to it that we ourselves are there with Him victims of love. And when we approach together to receive Him in Holy Communion, let it be with an ardent embrace of love that will bind us irrevocably to Christ and to each other. "By this shall all men know that you are my disciples, if you have love one for another." Thus shall we have the power always

to live and love with Christ in purity, integrity and justice, in kindness and mercy and peace even as St. Jane Frances de Chantal lived and loved.

In a moment we shall come to the secret prayer of this evening's Mass. Earnestly we shall recite it with the priest: "Lord, we pray that this sacrificial gift may cause us to burn with the selfsame love which blazed in the heart of blessed Jane Frances, consuming her in the flames of everlasting charity; through our Lord Jesus Christ, Thy Son, who is God, living and reigning with Thee, in the unity of the Holy Spirit, for ever and ever. Amen."

# MORNING SESSION

## AUGUST 22

Chairman
Rev. Cletus P. Madsen
St. Ambrose College
Davenport, Ia.

## PROUDLY PARADING OUR LOYALTY TO CHRIST

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As civilization advances with the centuries it loses some of its earlier characteristics—the bow and arrow, the horse and buggy, and the five cent cigar. At the same time there are the staples of society which have enduring qualities—mother, country, home and parades. They stir up in us loyalties which are deep within the human breast. I wish to speak of just one of these—parades. I come from a city which has successively won state high school basketball championships. After the championship game is won, a caravan of cars winds its way back to the conquering city, a distance of 160 miles. Before reaching the city the champions get into open cars to begin the formal parade into the city. To the cheers and the waving of the crowds the motorists respond with honking horns and the champions respond with approving smiles and gestures.

Probably the greatest demonstration of patriotism in recent North American history was the triumphal tour of New York City by General Douglas MacArthur. As the parade moved through the city the three million onlookers participated by throwing 500 tons of paper—ticker-

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[1] *Year of Grace*, Pius Parsch, vol. 2, p. 294.

tape, newspaper, confetti and the like. How little different are the urbane New Yorkers from the Jewish people of our Lord's day. The open car has replaced the colt. In both cases there is the intense desire of the people to identify themselves with the hero. In one case they shout "*Hosanna,*" in the other, "*Hurrah.*" The Jews waved and threw branches; the Americans throw confetti.

It is very fitting, therefore, that we start Holy Week with a parade or procession, a public demonstration which will quicken our loyalty to Christ, our champion, our hero, our leader, our king. Through the restored Holy Week services our Holy Father desires us to be more than spectators at the blessing of palms. He would have us all enter the procession, if our parish could manage such a feat of human engineering. If this is not feasible, he wants us to identify ourselves with the procession and with Christ, our hero, by singing our *Hosannas* and holding our palms, as representatives of the parish parade for us. At this time we thank our Holy Father for this added share in Holy Week and we also ask him for more—more vernacular.

May I be bold and state further that it must be really a popular demonstration. Let the people march from some place away from the church to the church. Why not have the school band leading the parade to carry the melody of the hymn? The people must be given rousing English hymns. Instead of marching by two, how about four, six, or eight abreast? It can be a rousing experience like our Lord's entry into Jerusalem. That is what the Church wants it to be.

One of the differences between the car caravan featuring our basketball heroes and the triumphal tour of a war hero and the humble parade of the God-man on the donkey is that the first two are victory parades. Our Lord's is one of those paradoxical affairs, a triumphal march to death and the anticipated victory of resurrection. It is to rally forces for the struggle ahead. His followers are to get from it a sense of unity, a will to win in spite of reverses and the temptation to give up. So our Palm Sunday procession is a demonstration of loyalty, a rally before we enter the sufferings and death of Christ, and a foretaste of final victory. As we march "we proclaim ourselves ready for martyrdom, ready to accompany Christ Jesus, the King of Martyrs to His passion."

Thus we come to the second phase of the Palm Sunday liturgy. The high point of this is the dramatic reading of the passion.

And let us make it dramatic. If we have other than a solemn Mass, as the priest reads the history of the passion in Latin three laymen could read it in the vernacular. The faithful could take the part of the crowd. This could be a moving experience never to be forgotten. Cardinal Lercaro in his *Directory* for all his parishes published last year suggests exactly this for the passion. Of course the passion is not distinctive of Palm Sunday; this could also be done on Good Friday.

In the passion we come face to face with the suffering and death of Christ which we symbolically call the cross. The cross is the core of Christianity. It has always been a scandal and a stumbling block not only to pagans but to Christians. As the passion is read we must identify ourselves with Christ in His suffering and death as we did in the joyful march from Bethany to Jerusalem.

What does this mean in the layman's life and language? How can we spell out our loyalty to Christ in daily living? We should never descend to the practical without taking our cues from the great body of modern papal pronouncements. Pius XI spelled it out in terms of Catholic Action. Pius XII uses a wider term, the lay apostolate. In both cases it is a call by the Church, which is Christ, for the layman to take his rightful place in the mission or apostolate of the Church. The Holy Father in his address to the new cardinals said: "The faithful, and more precisely the laity, are stationed in the front ranks of the life of the Church, and through them the Church is the living principle of human society. Consequently, they especially must have an ever clearer consciousness, not only of belonging to the Church, but of *being the Church . . .*"[2]

There are historic reasons for the urgency of this call. In the Middle Ages we lived in a clerically dominated society. The Church and State were intertwined without clear distinction of function. Now we are in a layman's world. The Church fully recognizes the economic, political, and familial areas of life as belonging to the laymen. The cleric has assigned to him the roles of prophet and priest. His rule is over the kingdom, the keys of which he still possesses. The keys of the temporal order are in the hands of the layman by right. The layman is its architect, its builder and ruler. An intelligent loyalty to Christ demands that we grasp these nuances. Christ wants our heads as

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[2] Pius XII, Nov. 20, 1946, Cf. *Acta Ap. Sed*, 1946, p. 49.

well as our hearts. If we do not understand them, we shall be giving food to the naked and clothing to the hungry or shelter to those in prison.

In finding out what loyalty to Christ means in this age, what form our suffering and death takes, we should approach the problem from two poles. What is the Church, and in what kind of world does the Church exist today? These two questions were not answered but wrestled with a decade ago by the late Cardinal Suhard in his celebrated pastoral, *Growth or Decline*:

> What is needed, is a vast synthesis, and one which will provide Christians with the double answer they are awaiting: action upon society which will be successful, and a doctrine that is fully Catholic . . .
>
> The greatest mistake the Christians of the twentieth century could make, one which their descendants would not pardon, would be to let that world come to birth and be unified without them, without God—or against Him; and they would do so if they were to content themselves in their apostolate, with stereotyped methods and accepted ways . . .
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> Is there any need to say that it is to the intellectuals that this task belongs, as happened in the days of the great doctors of the Church? It is their province to lead, with all the power at their command, in the creation of Christian society in which the kingdom of God will be sought before all else. The first apostolate, at the crossroads where we stand, is the apostolate of thought."[3]

While we give primacy to the intellectual apostolate, there is a place for each. Each must bring his stone to the building of the common edifice.

May I make a few practical observations about the direction the lay apostolate should take in our day. First, I think one of our great weaknesses is to be concerned exclusively with issues which pertain to our own interest, e.g. school and birth control. We must also be interested in wider problems which provide a common ground with people of all beliefs, for example, race and international peace.

Secondly, I think we make a mistake when we want to tag the word "Catholic" on every banner we carry. Why should we want to commit the Church or the hierarchy on controversial temporal issues? As lay people you must enter these controversies guided by the teachings of Christ, but why commit the Church to *your* solutions?

Thirdly, I would like to submit that the great work of the Church

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[3] Emmanuel Cardinal Suhard, Fides, Chicago, p. 138.

is the development of lay people spiritually for these tasks. We call it formation. All the Church's resources, her wisdom, her sacraments, her sacrifiice are brought to this great task. This is both the humble and the sublime role the priest plays in brining the enriching influence of Christ to bear upon the world.

Fourthly, the apostolate must be organized if it is to be effective. The lone apostle is like an island in a sea of indifference. His energies are not only to a great extent wasted, but he misses the formative influence which the group provides. We need each other's help to develop spiritually.

The apostolate and the passion are intimately related. The demands of the apostolate are such that Palm Sunday's lession must be part of our daily living. There are the fatigue and discouragement which plague us periodically. This is the penitential aspect of our loyalty to Christ. Our Lord answers by saying, "If anyone wishes to come after Me, let him deny himself, and take up his cross and follow Me" (Mark 8: 34). Let him take it up the hill of Calvary which is the road of the Christian in the world.

Miracle drugs and the latest comforts of our atomic age tell the laymen that *this* is the life which counts. Our Lord answered that just before His passion when He said: "He who *loves* his life, loses it; and he who *hates* his life in this world, keeps it unto life everlasting" (John 12: 25).

When we are tempted to make our apostolate one exclusively of public relation, placards, photography, radio and TV, we must listen to our Lord's words to His disciples: "O foolish ones and slow of heart to believe . . . Did not Christ have to suffer these things before entering His glory?" (Luke 24: 26).

Bouyer expresses the primacy of suffering in the apostolate thusly: "For our task as Christians is not to save the world and ourselves *from* suffering and death; it is to save ourselves and all those in this world who hear the word of God by means of, *through,* suffering and death."[4]

The passion concluded, the Eucharistic sacrifie begins. There is always a note of joy in each liturgical sacrifice of Holy Week, especially on Palm Sunday. Why? Because it is Christ who has conquered, who has passed through death to life who is offered, the glorious Christ.

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[4] *Liturgical Piety*, Bouyer, Notre Dame, p. 270.

The historic passion is recalled, and not only recalled in its recitation, but it is made present, renewed. And in the depths of our suffering this great action stands as a pledge of future glory.

Mass completed, we take our palms and place them in our homes to remind us of the lessons we cull from the rich experience of living this day with Christ our conquering hero.

About the time I was asked to give this talk I happened to be reading *Gift From the Sea* by Anne Morrow Lindbergh. It is a series of meditations by a mother who leaves the hustle and bustle of her home and goes to an island to be alone. She picks a shell from the sea shore. She sees in its peculiar shape the thoughts that come to her on a particular subject. She reads into the shell her thoughts on solitude. She reflects on the necessity of daily, weekly, annual periods of solitude for the busy person. When the meditation is finished and the ideas, so to speak, are wrapped up in this unusual shell, she puts it aside as a treasure to be brought home and placed upon her Connecticut desk. When new demands are made upon her time that will steal her bits of solitude and her peace, she can look at the shell and measure the demands in terms of what the shell suggests.

So it is with the blessed palm we take home from this rich, grace laden voyage into Christ's sufferings and death. When the going is rough, we look at the palm and we think of the procession in which we pledged our loyalty to Christ, we think of the passion during which we held our palm branches and vowed to follow the King of Martyrs to death. The palm in our home is an ever present symbol of loyalty to Christ and final victory. The shell is merely a shell, and in the example given, a symbol of solitude. The palm is more than a branch. It is more than a symbol of victory. It is a sacramental. It has participated in the redemption, so to speak. Thus to the Christian it can become a source of divine life.

How well these thoughts are collected for us in the prayer which the priest sings after the procession and before Holy Mass begins:

> Lord Jesus Christ, our King and Redeemer, we have carried these branches and sung solemn praises in Thy honor. Graciously let Thy grace and blessing rest wherever these branches are brought; with the power of Thy right hand defeat every evil influence and deception of the devil while granting Thy protection to those whom Thou hast redeemed; who art living and reigning with God the Father in the unity of the Holy Spirit one God for ever and ever. Amen.

## DISCUSSION

The following served on the panel to answer questions from the audience:

Rev. Cletus P. Madsen, St. Ambrose College, Davenport, Ia.

Rev. William Power, YCW Archdiocesan Chaplain, Montreal, Canada.

Sister Mary Raphael, O.S.U., YCS Moderator at Pius X High School, Chatham, Canada.

Mr. Douglas Coughlin, YCW Organizer, Toronto, Canada.

Elizabeth Ford, The Grail Center, Detroit, Mich.

QUESTION: How does participation in the Palm Sunday liturgy contribute to lay spirituality and the layman's bearing witness to Christ in his daily life?

FATHER MADSEN: The very fact that Christ is going into His passion in a victorious manner calls for our going in with Him in the same way. By doing so we learn to live more closely with Him than if we just watched others perform the ceremonies of Palm Sunday. Thereby we become like unto Him, and the whole Christ of the Mystical Body gathers itself into a much more closely knit unit because of our participating in every way we can in Christ's going into His passion and subsequent victory.

QUESTION: What method might be suggested in advance of Palm Sunday to prepare the people for full participation?

ELIZABETH FORD: At St. Leo's Church in Detroit where I teach there was participation by all from the first grade on up to the adults. Both children and adults were encouraged to buy their own Holy Week book well in advance. The children in school were prepared to make the responses of the crowd in the passion, and readers were prepared to take the other three parts. The ceremonies and their meaning were explained to the adults at every opportunity, principally by means of the Wednesday evening lenten sermons.

QUESTION: What method can be used to be sure that young people realize that to rejoice with Christ they must also suffer with Him?

FATHER POWER: If they engage directly in some form of the apostolate they soon begin to realize the difficulties connected with it

so that they will begin to understand that suffering is an essential part of being a Christian. They will begin to see the need of their becoming like Christ in whose life suffering played such a prominent part.

QUESTION: In order to give full effect and impact to the Palm Sunday procession, should it not be really a procession beginning at some considerable distance from the church? To get all the people to join in the procession, might it not be well to close the doors of the church until the procession is ready to enter?

ELIZABETH FORD: At St. Leo's in Detroit the doors were closed before the Mass so that when they arrived there was nothing for the people to do but join the procession.

QUESTION: Would YCS function more effectively on a parish level rather than on the school level?

SISTER MARY RAPHAEL: If the school is a parish school there is no problem, but even when the school is interparochial, I feel the parish YCS is more effective.

DOUGLAS COUGHLIN: Sometimes in having YCS in the school, there is the danger of too much concentration on the problems and difficulties in the school itself, with the result that the students might not deal sufficiently with the other problems in their lives.

QUESTION: What use is to be made of the palms in the home and elsewhere?

A PRIEST: The custom has been to preserve and venerate the palm, making little crosses out of them or nicely braiding them and hanging them above crucifixes and pictures—all of which are good, *after they have been used.* The reason they are blessed is not primarily to be preserved but to be used in the Palm Sunday liturgy. On the first Palm Sunday the people tore the branches from the trees, waving them and strewing them in Christ's path to show their jubilation over and their participation in His victorious march. We should do the same on our Palm Sunday, and only then take them home for veneration.

QUESTION: Should there be great emphasis placed upon the rubric that instructions of the significance of Palm Sunday should precede the ceremonies? If so, should that instruction be participated in by such groups as YCS, YCW, councils of Catholic men and women, etc.?

FATHER POWER: All the Catholic Action movements have a necessary formative contribution to make as far as the liturgy is concerned. It must always be borne in mind that the parish is the focal point of the liturgy, even though help might come from the diocesan level. The various Catholic Action groups can be of great assistance to the priest in the preparation for the liturgy, and even more should be expected from them than from other groups because of their awareness of the place of the liturgy in the apostolate.

QUESTION: If there is not available a second church for the blessing of the palms, has Rome said anything specific about the matter? At the Notre Dame workshop on Holy Week Monsignor Hellriegel expressed it very aptly when he said: "Not only is the parish church a holy place, but our schools are too, as well as even the great out-doors."

FATHER GILBERT, O.S.B., Conception Abbey, Conception, Mo: I suggest we do not underemphasize the power of the local ordinary. Rome very obviously wants to emphasize the procession on Palm Sunday above the use of the palms thereafter, and she wants to emphasize it apart from the Mass as is evidenced by changing the color of the vestments. The question can easily be solved by the local bishop who could even grant permission for the Mass to be outdoors. For almost every parish in our country a second church is not accessible. If any further power is needed, the bishops themselves will ask the Holy See.

I should like to see further discussion here on the matter of the use of vernacular hymns during the Palm Sunday procession.

FATHER MADSEN: At the Notre Dame workshop on Holy Week the question came up. From the decree itself there was some doubt as to whether the vernacular hymns could be used. The consensus of opinion of the experts on the panel was that we should consider the spirit in which Palm Sunday is carried out, and that after one had used what was required in Latin vernacular hymns could be used.

QUESTION: Since the principal feature of Palm Sunday is the procession, how can a time be arranged for it when father, mothers, and children could all unite as one large parish family to parade its loyalty to Christ? In large urban parishes the Masses take place every hour with a consequent lack of time for the procession. Would it be possible to defer the procession until the afternoon?

FATHER MADSEN: The decree does not envision a separation

between the procession and the Mass, so that this would be another matter for the Holy See to decide upon.[1]

REV. RUDOLPH HODIK, Casco, Wis.: I was in Jerusalem for Holy Week in 1950. There the palms were blessed in the morning, and then in the afternoon we had the procession from Bethphage into the city over the very route followed by Christ.

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[1] A subsequent decree has authorized holding the procession in the afternoon.

# AFTERNOON SESSION

## AUGUST 22

Chairman
Rev. Gerald Ellard, S.J.
St. Mary's College
St. Marys, Kans.

CHAIRMAN: When the present Holy Father in 1951 provisionally restored the Easter Viginl to the evening hours at the option of the local bishops, that action was hailed by an editor in South America as the liturgical event of the century; and a German professor advanced the idea that Pius XII might well go down in history as the restorer of Easter in the acient style. The Holy See itself in the *Osservatore Romano* called the decree regarding the restoration of Holy Week the most important action taken in this line since the Council of Trent.

It is not without significance that the speaker we had planned to have address you on this restoration of the paschal supper is a member of the Jewish race. Father Oesterreicher is a convert from that initial form of divine revelation given to the Jews in the Old Testament. If there is any Catholic priest who is able to assess the significance of this restoration of the paschal supper, it is one who has been familiar with the Jewish background and tradition. He is the national director of the Institute for Judaeo-Christian Studies at Seton Hall University, Newark, N.J. Father Oesterreicher was unable to attend this Liturgical Week, so his paper will be read by Father McGuire from Christ the King College, London.

# THE LORD'S SUPPER LIVES AGAIN

Rev. John Oesterreicher
Director of Institute of Judaeo-Christian Studies
Newark, N.J.

The Last Supper lives again! When Father John O'Connell was so good as to invite me to speak to you on this topic, I tried to convince him that I was not the right person. I told him that I was not sure whether by now I would have finished the editorial work on the second volume of our yearbook, *The Bridge*, and especially my own study on the Dead Sea scrolls. I also told him that I might well be the only person at the conference who had not taken part in the new evening service of Holy Thursday, for I spent most of last Holy Week sick in bed.

Still, I shall do my best. I shall try to think aloud, think on what the Holy Father's insight into the splendor of the liturgy and into the needs of the people might mean to us. Let me first take you back to the upper room where Peter and John had prepared the table for what was to be at once their Master's parting meal and the token and fount of a new dispensation of grace. Time does not permit a full description of all which happened in the upper room, just a glance or two.

It was the eve of the Passover. The first stars had appeared in the sky. Festive lights illuminated the chamber where the Lord would abide for a while with His own before His suffering was to begin—the same chamber where He would first appear to them in the glory of His Easter body; where the Holy Spirit would cast the gift of fire and tongues on them; where, after Pentecost, Christ's little flock would gather for prayer. Here was truly the first church, the first Christian house of worship.

When Christ and His apostles had reclined at table on that Passover eve, He said: "With desire I have desired to eat this pasch with you before I suffer" (Luke 22:15). His love, at once human and divine, was in these few words. They burned with affection for His little company, but also for the prophets and heralds who had gone before Him, and for His disciples of all generations to come.

Most likely, in the years before this, He had eaten His Easter meal as a guest at others' tables. Now, for the first time, He acted as the head of His spiritual family, and fittingly so, for He was to join something

new to the things of old, to crown the prefiguring with its fulfillment.

At the Passover meal, the people of Israel gathered around the lamb in grateful remembrance of God's mighty works of rescue, in the joy of holy fellowship, and in anticipation of the messianic redemption. Past, present, and future were here one. And so it was to be with the sacrament Christ was to give to the world. It was to make us, as it were, contemporaries of all the works of redemption.

The Lord must have begun this supper as every head of a family would, by taking the first cup of wine and saying over it the traditional thanksgiving: "Blessed art thou, O Lord our God, King of the universe, who didst create the fruit of the vine." (It was at that moment that He told the apostles that He would drink of it no more.)

The next duty of the father of a family was to wash his hands. To this washing Christ added another, an unheard of, washing. The apostles must have been aghast when they saw Him rise, take off His outer garment, apron Himself with a towel, and pour water into a basin —like a menial ready to wash their feet. Except for Peter, none of them could utter a word. It is significant that the Evangelist begins his account of the washing of the feet by saying: Christ knew "that the Father had given all things into His hands, and that He had come forth from God and was going to God" (John 13:4). Not for an instant, of course, could He forget His infinite dignity, yet He made Himself a servant, setting an example, establishing a rule of conduct among those who want to be His own.

Earlier, the apostles had been contending among themselves as to which of them was the greatest, which to be honored most. They had come to the table filled with very much the same spirit with which we often enter the house of God, with that search for false glory which fills us all day long. No lords did Christ want to give to His Church, but "ministers, helpers of, and fellow workers in, joy" (2 Cor 1:23). He who is high must make himself low so that he who is low may rise and all be one.

After the washing of the feet, Christ returned to the table to continue the paschal meal. He must have taken bitter herbs and dipped them into a sauce; He must have broken one of the cakes of unleavened bread, wrapping half in a napkin and laying it aside for the end of the meal. The other half He must have raised, pointing to it as the bread of affliction which Israel's forefathers had eaten in the land of Egypt.

And then He must have added, in accordance with the ancient rite: "All who are hungry, come and eat; all who are needy, come and keep the pasch." These were marvelous words of preparation for the greater marvel which was to come.

The Passover ritual demanded that the cup be filled again and lifted several times while prayers were spoken and psalms recited. Indeed, it demanded that the cup be filled a third and a fourth time, and that a solemn blessing, a solemn thanksgiving—a eucharist—be spoken over it. For this was a feast of joy over God's mighty and saving arm.

At what point in the ritual was it that the Lord transformed this feast of Israel's joy into one for all the world? It is impossible to say from the few glimpses the evangelists gives us. But at whatever moment it was, we know that He took bread into His holy and worshipful hands, bread from the earth, bread from the Passover table. He lifted His eyes to His almightly Father in heaven, and, with thanksgiving, broke the bread for His disciples and said: "Take, all of you, and eat of this, for this is My body." Then He likewise blessed the cup, wine from the earth, wine from the Passover table. He blessed the cup for His disciples and said: "Take, all of you, and drink of this, for this is the cup of My blood, of the new and everlasting covenant. It shall be shed for you and for the many (that it, the multitude of all God's creatures), so that sins may be forgiven."

Whenever at consecration a priest repeats these words, they are not his own; they remain the Lord's. They show the priest to be nothing more, but also nothing less, than a servant: the voice, the arm, of Jesus. Whenever a priest repeats these words, the Church wants bells to peal thunderous joy, for here is another, a greater, Sinai; she wants little bells to sing and praise, for here is the still and gentle voice Elias heard. Whenever a priest repeats these words of Christ, the Church is overawed, and in her awe she interrupts him. She makes him stop and whisper, "O mystery of faith!"—mystery of sacrifice and sacrament, of redemption and forgiveness, of life and love for all.

We have looked together into the upper room. My description of what took place there has been, I know, quite incomplete and most imperfect. But I hope I have suggested at least some of the background for the Holy Father's gift of last Easter, and thus suggested what it could mean to us. The Last Supper lives again. I need not say here that

it lives independently of us as long as there is an altar where the Eucharist is celebrated. But so great a thing is it that it demands our fullest response. Let us remember that in the Eastern rites, before Holy Communion, the priest calls out, in words like these: "That which is holy to them who are holy!", meaning, He who is, and makes holy to those who are made holy. It is in this sense that we say: The Last Supper—the supper Christ made into an everlasting supper—lives again, can now be better understood, better appreciated, better received, and better lived.

The first advantage of the Holy Father's Easter gift is quite obvious, to make Holy Thursday the holy day which it is. Now not only a few but all—the whole of God's people—can come and participate. Hungry they are, whether they know it or not; now they can eat. In need they are; now they can all keep the Pasch, the new Pasch. Saying this with great happiness, I dare not hide a fear that we might be too impressed by the throngs which attend and so think less of, for instance, the Easter Vigil, which might have fewer participants. Grateful though we are and ought to be for everyone who can come and everyone who does come, we must never worship numbers.

Further, by bringing the Mass of Holy Thursday so close to the time at which Christ supped with His disciples, the Holy Father has opened to us some of the treasures which are stored in evening, the treasures stored in every evening, and particularly in that evening, that end of day, which saw the love with which Christ loved His own "to the end" (John 13:1). Evening Mass on Holy Thursday can be helpful in instilling in us a keener sense of Christ's parting and abiding love, a feeling of what can never be really felt, a feeling of the divinity and the humanity of His love.

Again, the present service for Holy Thursday might give us a greater appreciation of our roots in the Israel of old. It is, I think, vitally important for us to have this appreciation. For how can our faith be deep unless we have the spirit of wonderment and thankfulness, unless we know what God has done for us in the past, unless we fully realize the pains He took to prepare our redemption, unless we see the continuous way which leads from Abraham, Moses, David, and Isaias to our parish church. "Spiritually we are Semites," Pius XI said, spiritually we are Israelites. Like the Israelites of old, we are, we must be, ever leaving the land of bondage and of idolatry; like them cross the Red Sea; like them be fed in the desert; and like them be pilgrims to the

land of promise. The bread we eat is still, in a sense, the bread of misery, for there is misery in and around us; but even more it is the bread of the free, the bread that has come from heaven, the bread that leads unto everlasting life.

Next, we can hope that Holy Thursday will now help many more to grasp what it means that, in order to make ever-present His sacrifice and to be our daily, ever-ready Food, Christ took things of earth. For by making bread and wine the vessels of His grace, the vehicles of His love, He gave all the mute creatures a share in sanctifying man and glorifying the Father. Startling as it sounds, in the Holy Eucharist all creation is, as it were, redeemed; all creation participates in Christ's glory. The Church implies this cosmic significance of the Eucharist when she gives us, for the official thanksgiving after Mass, the canticle of the three youths in the fiery furnace, with its call on heat and cold, rain and snow, on mountains, seas and rivers, on animals of every kind, on all that has been made, to praise God.

Then, the washing of the feet (no longer a quaint, outmoded ceremony to be shoved aside) can bring home to us what it means to be a Christian. Humility is one of his first virtues. Yet today, "service" is a word in danger of becoming obsolete or of being emptied of its true meaning. We too, not only the unbelievers, are secularists. We believe in the idols of the day and venerate what is practical, useful, effective, or successful. We too, not only the Pharisees of the Gospels, sometimes look down on publicans and sinners; we too have harsh words for those who do not know, or who do not fufill, the law of God as we do, or think we do. But while watching the Lord's mandate being carried out, *our* feet too, our hands, head, heart, and mouth, ought to be washed, our whole being cleansed. Then humility will reign, the idols of the day will be shattered, and His example will not have been in vain.

There is another very important point. The restored Holy Thursday might encourage in our people the awareness and the practice of corporate worship. Allow me to inflict on you a personal experience. It was during summer vacation almost thirty-five years ago that, thinking of myself as a Christian but being rather cool to the Church, I discussed religious questions with some former schoolmates. In the course of this discussion, they urged me to go to church with them on Sunday. I went, but what I saw did not change my mind nor did it bring me closer to the Church. This is what I saw. In the rear of the church, leaning

against the pillars in a careless sort of way, were the men of the parish, obviously uninterested in the sermon or in anything else that was going on. I still remember the sermon. It was the thirteenth Sunday after Pentecost, and the Gospel was on the ten lepers who were cured and made clean by our Lord. All ten were made clean, but only one returned to render thanks, to give glory to God. The pastor, in his sermon, applied the Gospel narrative to his parish, to the many people who were unappreciative of the gift of God which is Holy Mass. I confess that I was shocked. There was no corporate worship in these men, indeed no worship at all. Someone might counter: "What so shocked you was a European congregation, was it not?" True enough, but I am sure we all have been depressed by mute and distracted Sunday worshipers. The restored Holy Week, and Maundy Thursday in it, however, might restore to us a communal worship that bespeaks the joy of God's children so clearly that no non-Catholic could ever leave one of our churches unimpressed, much less shocked; that on leaving he would rather say: "See how they love God together."

And what is perhaps not the least point: Holy Thursday might and must teach us also to love one another. If Holy Communion is really given its proper solemnity; if the Communion antiphon is sung and the psalms the Church suggests are added: "The Lord is my shepherd," "In you, O Lord, I take refuge," or "Praise the Lord in the sanctuary . . . praise Him for His mighty deeds; praise Him with the blast of the trumpet, with lyre and harp, with timbrel and dance, with strings and pipe" (Ps. 22, 70, 150); and if the singing is done not just by the choir but by the whole congregation, then many more will come to realize that Holy Communion is union with one's brethren, for indeed the more we understand it as our union with Christ, and through Him with the Blessed Trinity, the more we will know and live it as our union with one another.

There are other points that could be made. But when Father O'Connell wrote, asking me to speak here, there was a program enclosed, and next to my name it said something like this: "Speaker will be cut off unmercifully after twenty minutes." Now, I don't want to be cut off, even *in absentia.* Still, one more thing needs to be said. All the fruits I have mentioned, and others, will come of Holy Thursday and of the restored Holy Week if we do the things that are holy in a holy way, if we do them with care, if we see to it that they do not become routine, and if we—priests and people—prepare ourselves for it not just once but year after year. The liturgy is no magic. Through it

God grants us the joy of knowing what it means to be redeemed only in the measure that we give ourselves to it. If we give, we will receive and will be able to say and sing truly:

> Where charity and love abide, there is God
> The love of Christ has gathered us together;
> Let us be gay in Him, and cheerful;
> Let us love and be in awe of the living God.
> And love each other with honest hearts.

## GOOD FRIDAY IS BETTER – FOR COMMUNION

Rev. V. L. Kennedy, C.S.B.
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In a commentary which he wrote on the new service for Holy Week, Father Antonelli, who happens to be the head of the historical section of the Sacred Congregation of Rites, has this very pertinent remark: "The desire for, and the aim of, the restoration of the services to the evening hours is based not only on historical and archeological reasons, but more particularly on a pastoral motive; namely, that the faithful may be present in larger numbers at the solemn services of the commemoration of the passion and the death of the Lord." This is a very clear statement of the general policy of the Church in matters liturgical. The Church does not restore an ancient rite, which has fallen into disuse, merely because such a rite once existed, but only because this rite or this practice has some special meaning and a particular application to the pastoral care of souls in our times. This is true in a very real sense about Communion on Good Friday.

We are going to consider the question under two aspects. We are going to show that general Communion on Good Friday was the normal practice of the Latin Church for centuries. We shall try to explain very briefiy why that practice was dropped. Secondly, we are going to make some practical applications in the field of the pastoral care of souls.

You are well aware, I am sure, that Good Friday has always been looked upon as a day of mourning and of fasting by the Church. They

must have been people of rather extraordinary resistance in the early Church because we are told that the fast began on Thursday evening and ended on Sunday morning. The Church does not demand such fasting of us today. What the particular service on the day was we are not just sure. At Jerusalem in the fourth century there was introduced the practice of venerating the holy cross in that basilica which had been built over the scene of the passion, death, and resurrection of our divine Lord. At Rome itself we are told quite explicitly by Pope Innocent I in the early years of the fifth century that the tradition of the Church is that the apostles fasted those days, and that tradition is being kept up, and therefore the sacraments are not to be celebrated on these days. Whether at Rome there was some particular service, such as the instructional part of the Mass, at this time, we just do not know. I suspect from the rather archaic character of our present Good Friday Mass of the catechumens that it does go back in history as far as the fifth century. We are at least on surer grounds when we come to the text of the Roman liturgical works in the seventh and eighth century. The oldest official Roman Mass book which has been preserved has come down to us in one single manuscript of the eighth century—and that one was copied far from Rome, probably at the monastery of Corbie in France. Although it is somewhat interpolated, this Gelasian Sacramentary as it is called from the name of the pope who is supposed to have composed it—Pope Gelasius I—this Sacramentary does seem to retain the Roman practice, the true Roman way of doing things, on Good Friday about the year 650 A.D. The first part of the service is exactly as we have it today—prayer, lesson, responsory, prayer, lesson, responsory, the passion, and the solemn prayers. Then this early document goes on to say: "When the above prayers are completed, the deacons go to the sacristy. They come forth with the body and the blood of the Lord, which remained from the previous day, and place them on the altar. The priest comes to the altar, adores and kisses the Lord's cross, then says *Oremus, praeceptis salutaribus* etc., then the Lord's prayer, and finally the *Libera nos, quaesumus.* When this is completed, all adore the cross and communicate." So we would all feel very much at home in the Rome of 650 A.D. This text is confirmed by the text of the early Roman *Ordines* for this day, the book of directions or rubrics having to do with the celebration of the Mass or one of the sacraments, or, in this particular case, on how to carry out the services during Holy Week.

Thanks to the rather remarkable and very precise scholarship of Monsignor Michel Andrieu of Strassbourg we have exact texts of these

early Roman *Ordines* dating from the eighth century. In two of them we have just exactly what they did at Rome: in the first, how they carried on Good Friday in the papal service; in the second, how it was done in a parish church. In the papal service the pope and his clergy came down into the Lateran basilica, which is the pope's episcopal church in Rome, and proceeded in procession from there to the basilica of the Holy Cross, walking barefoot. The relic of the true cross was carried in procession. Arrived at Holy Cross, the relic is placed on the altar and all adore it. Then our present first part of the service is performed—the instructional part of the service, and that brings the papal service to a close. Neither the pope nor the clergy received Communion at the church of the Holy Cross, but the *Ordo* goes on to say that those who wish to communicate shall go to the various parish churches of Rome and there receive of the breads which were consecrated the previous day. So much for the papal service.

In the ordinary parish church in Rome or in the suburbs at this time the people gathered late in the afternoon and they held a service which is quite parallel with the service you know for the new *Ordo* for Holy Week. There is the Mass of the catechumens, followed by the veneration of the cross, and then breads consecrated the previous day are brought to the altar, and on the altar is placed a chalice with unconsecrated wine, and the priest says the introduction to the Our Father, the Our Father and the *Libera nos, quaesumas* prayer. A small piece of one of the breads is placed in the chalice, nothing being said. Then all receive Communion in silence and that completes the service.

We have already seen two stages in the reservation of the Eucharist for Good Friday. First of all, they reserved both the consecrated bread and the consecrated wine. Finding it inconvenient to keep the wine, they resorted to a practice which has existed since the eighth century of reserving only consecrated bread, but because it was the common practice for the people to receive Communion under two forms up as late as the twelfth and thirteenth century, they continued putting a chalice on the altar containing unconsecrated wine. I think, then, that none of us will have any doubt whatsoever that Communion generally and for all was available to the people in the Roman Rite from the sixth and seventh century on.

The much abused Middle Ages developed this simple Communion service into what we have been accustomed to call the Mass of the Presanctified. The use of incense, the saying of an Offertory prayer, a

pre-Communion prayer, and the elevation of the host, are introduced at various times in various places. Our present reform is simply a return to the earlier or the original idea of the Roman Rite—a Communion service for the people on Good Friday. I might point out that these additions, which have been more or less discarded in this new restoration of the Good Friday liturgy, are the result of non-Roman influence. Our ancestors in the north of Europe—the Franks, the Germans, the Anglo-Saxons, and not to mention the Irish—found the Roman Rite a rather cold way of worshipping almighty God; so they proceeded to change it according to their own tastes by introducing into the Mass private prayers, for example, bringing in the "I," "I confess, I offer" and so on, by introducing certain acts of ritual splendor quite lacking in the earlier Roman Rite. I do not deprecate these at all. It is a very excellent thing that these early liturgical reformers—the Irish, German, French etc.—did their share to improve the old Roman Rite. That was probably the first liturgical movement in history.

These liturgical improvements find their way to Rome in the tenth, eleventh and twelfth century under German influence. For example, there is a Pontifical composed at Mainz in Germany about the year 950, which is brought to Rome and becomes the basis of all future Pontificals. Our present Pontifical is a direct descendant of that Roman Pontifical, decked up with these northern improvements. As far as the Good Friday service is concerned, that Roman Pontifical has all the characteristics and all the rites that we have been accustomed to up until this year. There is perhaps one significant change. The old Roman rubric, "All shall communicate," becomes "All who wish may communicate."

I am sure the question will be asked: why did the general Communion on Good Friday fall into discard and give way to the Communion of the celebrant only? The answer seems to lie in the fact that the practice of Communion at Mass declined quite sharply in the early Middle Ages. Our best testimony of this, of course, is the Church's legislation. In the ninth century you will find council after council commanding that the people go to Communion three times a year, and in the thirteenth century at the Fourth Council of the Lateran in 1215 the Church is content to command Communion only once a year. Those of you who are familiar with the Roman Breviary and its second nocturn and who have read the lessons for the feast of St. Louis, the saintly king of France, will recall that one of his outstanding claims for a reputation of piety was based on the fact that he went to Communion six or seven times a year. In view of this decline it is not at all

surprising to find that the Roman service books of the middle of the thirteenth century and in particular the Roman Curial Missal, which is the direct ancestor of our present Missal, speak only of the Communion of the priest on Good Friday. When our present Roman Missal, which is the Missal of Pius V, promulgated with a few exceptions to the Catholic world in 1570, when that Missal was published it continued that rubric and spoke only of the Communion of the priest on Good Friday. It is true in many centers in Europe, even as late as the early nineteenth century, the Communion of the people was still allowed, but the Sacred Congregation of Rites, to whom was given the right to interpret the rubrics of the Roman Missal, on three or four occasions when asked about this practice of Communion on Good Friday, always gave the answer, "Let the rubrics of the Roman Missal be observed." In other words, Communion for the priest only, and our present code of canon law has continued that prohibition up until this recent decree of the Holy See. The code, you know, reads: "Holy Communion may be given any day. However, on Friday of Holy Week it is permitted only to give Holy Viaticum to the sick" (can. 867, 1 & 2).

The present reform, granting Communion again to the people generally, is only the final act in the process that has been going on since the counter-reformation in the sixteenth century, when bishops, theologians and preachers, reacting against the attack of Protestants on the Mass, began to urge the Catholic people to receive Holy Communion more frequently so as to participate more fully in the fruits of the Mass. That movement was checked for a time by Jansenism in the eighteenth and nineteenth century, but it was revived and given new impetus by that great saint, Pope Pius X, in his decrees on frequent Communion and on the Communion of children. And thanks to our present Holy Father's apostolic spirit, Good Friday has been added again to the days on which all may receive Holy Communion.

It may seem needless to labor the point, which is the title of this paper, that Good Friday is better for Communion. Surely, any day is better on which we receive the whole Christ eucharistically in a sacramental way. We see the mind of the Church in that prayer of the Canon "that we who partake of this altar and receive the body and blood of the Lord, may be filled with all heavenly blessings and grace." And, of course, it is by Communion in the Mass that we most fully participate in the Mass and share in the merits of Christ's passion. It is true that on Good Friday we have no Mass, but we have *the* commemoration of Christ's passion and death of which the Mass is the sacramental sign.

Father Antonelli, who can speak in an official way, in his commentary on the decree and on the instruction of the Sacred Congregation of Rites, puts it this way: "The commission appointed for the general liturgical reform, after weighing the various opinions, decided that the faithful should be granted the right to receive Communion on Good Friday. Their Eminences, the Cardinals of the Congregation, and lastly His Holiness, the Pope, approved this decision. Thus the faithful, after recalling the death of the Lord which took place on this day, and at the same approximate hour, and after venerating the cross, may more fully share in the fruits of the redemption by intimately uniting themselves to the divine Victim through Holy Communion, which at that moment should certainly prove most fruitful and efficacious." The mind of the Church is perfectly clear: Communion on Good Friday is again for all. The problem is to implement the Church's wish. A number of practical difficulties stand in the way.

First of all, the one single evening service permitted by the new *Ordo* makes it impossible to accommodate more than a fraction of the people in a large city parish, supposing they were free to come to the services. Good Friday, as you know, is not a legal holiday in the United States; it is in Canada. It is difficult to say which is the worse situation. An afternoon service has stiff competition in any case—in the United States from industry and commerce, in Canada from the entertainment world. The point, then, is to concentrate on those who can and will come to the afternoon service.

A report published in the May number of *Worship* gives a very encouraging figure in regard to Communions on Good Friday this year. Those who answered the question on Communion on Good Friday, (the questionnaire was sent out to a number of priests in six northcentral dioceses of the United States) replied unanimously that practically everyone in the church went to Holy Communion. We are deeply grateful to the Holy See for restoring Holy Communion on Good Friday. We hope we shall not appear to be ungrateful or wanting in due respect if we make a few comments on the Good Friday service in general, comments which seem to echo the sentiments of many of our fellow priests.

First of all, some dismay has been expressed that these services for Holy Week, at least for the other days of Holy Week, were not given for a period of experimentation as was done for the Easter Vigil. When a rite is codified in an *Ordo*, it becomes a little difficult to change, to say the least, as the history of the Roman Missal from 1570 to 1956 demon-

strates. In the field of technology they have a very apt expression: "Give us time to iron out the bugs." That there are some "bugs" or practical difficulties in the revised order for Good Friday will not be disputed by most pastors. The question of the time of the service, does not, I think, involve a real problem. The *Ordo* simply calls it an afternoon service. It is true that the original decree promulgating the change fixed the hour at about three o'clock or later in the afternoon for pastoral reasons, but since the decree states that the *Ordo* shall be observed by all those who follow the Roman Rite, it seems to me that there is no real rubrical reason, that is to say, no reason based on the rubrics of the *Ordo* itself, which makes it impossible for the service to begin at one second after twelve noon or as late as six o'clock in the afternoon. I am speaking of rubrical reasons.

The new mode of venerating the cross may tax the pastor's genius for marshalling his people to and from the Communion rail. Congregations of 1,200 and more are not unknown in our countries. Even supposing there are three crucifixes prepared for veneration, how long will it take 1,200 people to come forward, genuflect, and kiss the cross? A conservative estimate is forty minutes. And then the whole process has to be repeated for Communion. Father Clifford W. Howell, S.J. in the midsummer number of *Worship,* reporting on the Holy Week services in England, has this to say: "In anything but a small church the result is likely to be that the people are spending a whole hour of the time in just coming and going. When all this follows the passion and the solemn prayers, the entire service runs to a length which is intolerable. There is real danger that next year a lot of the people will not turn up for the whole service but will appear about an hour after it has started that they may be in time merely for Communion. There is certainly room for further reform here. Would it be beyond the ingenuity of liturgical scholars to devise a rite which would involve only one procession?"

One final remark. The new *Ordo* gives a number of rubrics directing the people to answer at the end of a prayer or to join with the celebrant in saying the *Pater noster* on Good Friday. There is one rubric which intrigues us as a hopeful sign of the future. I refer to the frequent use of the direction "to listen to" the reading. May we express the pious hope that the Sacred Congregation of Rites will at not too distant a day give practical application to this rubric and allow our people to listen to these instructional parts of the Mass and the services of Holy Week in their own language?

# GREETINGS

His Eminence James Cardinal McGuigan, D.D.
Archbishop of Toronto, Canada

On this happy occasion of the celebration of the Seventeenth North American Liturgical Week, I should like to express the pleasure I feel in being with you. It is heart-warming to see so many of the clergy and laity gathered together from all parts of the United States and Canada to spend four days in promoting the liturgical apostolate. May I too associate myself with His Excellency, Bishop Cody, in welcoming you to London, and in particular, in welcoming our American friends to Canada. We trust that your visit to our country will be a pleasant one and we hope that you will extend it so as to see more of this land of ours.

Thanks to the courtesy of your executive committee, this Liturgical Week is being held in London as part of the centennial celebration of the founding of this diocese. All of you, I am sure, will join with me in extending our congratulations and good wishes to His Excellency, Bishop Cody, his priests and his people on this happy anniversary. One hundred years are not long as Mother Church measures time but these years have seen a sparsely settled community develop into a large and flourishing diocese. The faith and the self-sacrifice of the Catholic pioneers and their descendants in southwestern Ontario have borne fruit a hundred-fold in the fine churches and school, in the noble institutions of learning and of charity which adorn the diocese of London. As the poet Horace wrote: *Si monumentum quaeris, circumspice!*

On the occasion of a Liturgical Week, our minds and hearts turn inevitably to Rome and its beloved Pastor, our Holy Father, Pope Pius XII. Surely no pope since the days of Gregory the Great has done so much to revitalize the public worship of the Church, and to make us all conscious of the heritage which is ours in her liturgy. If I were to be so bold as to anticipate the judgment of history, I should predict that Pius XII will be set down in its pages as the Pope of the liturgy. During his glorious reign he has turned his attention again and again to the problem of how to make the liturgy a vital force in our days for the sanctification of the members of Christ's Mystical Body.

As the divinely inspired Vicar of Christ the Teacher, our Holy Father has taught us the theology of the liturgy in his magnificent encyclical *Mediator Dei* which has been justly called the *Magna Carta*

of the liturgical apostolate. He teaches us that the sacred liturgy is "the public worship which our Redeemer as the Head of the Church renders to the Father as well as the worship which the community of the faithful renders to its founder and through Him to the heavenly Father." He shows us clearly how every phase of the worship of the Church has its share in building up that splendid symposium of praise and prayer which is the liturgy. With the Holy Sacrifice of the Mass as the basic liturgical act, the other sacraments, the divine office, the feasts of the church year, private devotion, sound art and music, all have a share, in a greater or lesser degree, in making up that worship which the Church through Christ her Head offers to the eternal Father. As a kindly father, he restrains the over-eagerness of some, he chides the lethargic and the indifferent, and exhorts all of us to make the sacred liturgy better known and more fully appreciated by those in our pastoral care.

I need not, in a gathering such as this, go into details on the manner in which the Holy Father has implemented the principles of the encyclical. In the past few years he has granted us in rapid succession new regulations for the Eucharistic fast, a simplicifaction of the rubrics in the Missal and Breviary and lastly the new *Ordo* for the Holy Week services. We are all deeply grateful to the Holy Father for all that he has given us and we earnestly pray our divine Master that He will grant His Vicar on earth many more years to direct and guide us in the liturgical apostolate.

You will complete the worship, the work and the discussions of this Liturgical Week tomorrow .When you leave here, you will carry with you new ideas and new inspirations for the pastoral care of souls. Your work will, please God, be more fruitful for the days so well spent here in London. One parting thought. In the days which lie ahead, you may become impatient or discouraged that some change in the liturgy which you have at heart, has not been made. At such moments, we will do well to renew our sentiments of filial devotion, gratitude and loyalty to the Holy Father who has done so much to restore the liturgy as a potent force in our work of saving souls.

# EVENING SESSION

## AUGUST 22

## SUNG MASS

Celebrant
Rt. Rev. Msgr. A. P. Mahoney, P.A., V.G.
St. Peter's Seminary, London

## HOMILY

Rt. Rev. Msgr. L. M. Forristal, D.P.
St. Peter's Seminary, London

"He that is mighty hath done great things in me" (Luke 1:49).

We are celebrating today this feast of the Immaculate Heart of Mary. The theme, of course, is not a new one, but certainly devotion to the Immaculate Heart of Mary has been accentuated and emphasized in modern times. We want to know more about Mary's Immaculate Heart. We want to penetrate more, however imperfectly, into the recesses of that beautiful soul. The formation and the cultivation of this holy heart was clearly the work of God. The Collect of the Mass tells us that "the almighty eternal God who prepared it as a dwelling place worthy of the Holy Ghost, formed it," and Mary herself assures us that "great things were done to me by Him who is mighty." It is not my intention, therefore, tonight, to offer a defense or an apology of our doctrine regarding our Blessed Mother. I merely want to lead you to a greater appreciation and a deeper sense of devotion towards Mary, God's Mother, and ours.

What exactly did the all-powerful God do to the heart of her who was to be the Mother of His only-begotten Son? In the first place, we know that everything He did was done to her precisely for this reason—that she was to be His Son's Mother. To fit her for this unique position, God's gift to her was absolutely sublime. He kept her from the supreme

evil. He gave her heart the supreme good. He preserved her from all evil, from all sin, and then in a positive sense he gave her a participation in His own nature, as He gives to all children who enjoy the state of grace. He gave her, however, grace of such perfection and beauty as to be beyond the power of angels and men to comprehend. This is, of course, the favor to which we refer when we rejoice in Mary's Immaculate Conception. A few brief words will suffice to recall to our minds what we mean when we say that Mary was preserved from all sin.

We all know very well the story of man's creation. When in the providence of God He saw fit to create man, He gave him first of all the gifts of nature, all the faculties and powers which were necessary for the fulfillment of the demands of that nature. But He gave him more than this. He gave him what we call the preternatural gifts, those immunities which assisted man so much to realize his destiny and to place him in a very unique position. Yes, but He gave him much more. He gave him supernatural grace, ushered him into the supernatural life, raised him to a plane above all nature, and had he persevered on that level, he would have gone, eventually, straight to God. He made him a member of His own family, adopted him as His son, so that men were and could be called sons of God. Thus was man constituted at the beginning of creation. Unfortunately, however, the simple test given our first parents proved indeed too much. They were asked to submit their wills to God, to show their willingness to live in conformity with God's commands. They failed that test. When Adam sinned, everything for the moment at least, was ruined. He lost the supernatural gift of grace and the right to eternal glory. The immunities from death, from sorrow, from concupiscense, and from ignorance, were taken away from him, and there was left in him a strong propensity to evil. But the great heart of God, though disappointed, was not to be frustrated. Immediately, in cursing the serpent, God gave the first promise of a Redeemer who would come to restore mandkind to his original heritage. "I will place enmities," He said, "between thee and the woman, and thy seed and her seed, and thou shalt lie in wait for her heel, and she shall crush thy head." This woman was Mary, who was to be the Mother of the divine Redeemer, and God would not allow her, even for one moment to come under the domination of His enemy, Satan. All other children since then have been conceived in sin; as we say, children of wrath. Mary alone was excepted from this blight of Adam. This is what we mean by her Immaculate Conception which was brought about by the merits of her Son, being anticipated in her regard.

Now what was the supreme good, however, which He gave her, to be more explicit, the treasures of grace which beyond all measure enriched and beautified the Immaculate Heart of Mary? When we get into this field we are sounding depths of divine action quite beyond our powers. To contemplate the glory of one who was addressed by the angel as "full of grace" is not easy for our puny intellects. We know this, of course. Mary's graces were a consequence of her divine maternity. It was for this purpose that God selected her. And in the bull defining her Immaculate Conception, holy Church draws the following conclusions. "Wherefore He, God, enriched her so wonderfully and far and away beyond all the angelic spirits and all the saints with the plenitude of every celestial favor drawn from the treasure of the divinity, that she, entirely free as she always was from every state of sin, and all beautiful and perfect, presented such a full measure of innocence and sanctity, that a greater than it is not understood, and no one except God can even in thought comprehend it." This is a very brief description of what God did for Mary. I do not wish to keep you too long, or I could go on and quote this bull at greater length. Let me sum it up in a sentence I once heard from an old professor of mine in my college days—a simple sentence which I think we all can appreciate. He said: "I do not say she was so good that better could not be, but I do say she was so good that better there is not." Do you believe this, my brethren? I am not proving things tonight. Holy Church has defined it—it is enough.

Following as a consequence of these great things that He who is mighty did to her, we find the Immaculate Heart of Mary deeply entrenched in the virtue of humility. She herself, immediately following the visit of the Archangel Gabriel, announced to Elizabeth, "Because He hath regarded the humility of His handmaid, from henceforth all generations shall call me blessed."

I particularly draw your attention to this characteristic of the Immaculate Heart of Mary. At the great moment of her life, when she was to become the mother of the Incarnate God, her heart was filled, not with wordly bounty or ambition or pride in her greatness, nor with false humility or fear of failure, but on the contrary, with true Christ-like simplicity and a deep humility. From the abyss of her lowliness she gave her reply: "Behold the handmaid of the Lord; be it done unto me according to thy word." Mary knew that all she possessed should be used for the glory of God because all that she possessed had come from Him. Her heart so well purged of self-love and vain ambition, told her

clearly that she should shape her conduct in accordance with these convictions. She knew that she was a creature and that God was her creator. She knew that God had a perfect right to call upon her in any capacity He chose to call upon her. With perfect submission of her will, and in full accord with the divine decrees, she bowed to God's wishes and said: "Be it done unto me according to thy word." How did she get the courage to do this? Her love gave her courage. If she were standing here tonight I am sure that she would make her own the words of her divine Son: "Learn of Me for I am meek and humble of heart, and you will find rest for your souls." Do you believe these words?

How closely associated with humility of heart and invariably accompanying it is the quality of mercy and sympathetic compassion. The Immaculate Heart of Mary is not only not an exception to this, but rather a conspicuous example of it. This characteristic is strikingly suggested by the excerpt of Sacred Scripture chosen as the Gospel of today's Mass. As I pondered over this choice for the Gospel text, I was puzzled, wondering why such a choice was made for such a joyful feast. Do you recall the Gospel? "Now there stood by the cross of Jesus His Mother, and his Mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His Mother and the disciple standing, whom He loved, He saith to His Mother: 'Woman behold thy son.' After that He saith to the disciple: 'Behold thy Mother.' And from that hour the disciple took her to his own." I say I was puzzled by the choice of this Gospel text. This, my brethren, is the Gospel used on the Feast of the Seven Dolors. But today is a day of joy—the feast of the Immaculate Heart of Mary. And as I kept looking at it in the Missal, my eyes kept wandering to the Introit. I was rather startled by what I read there. "Let us go therefore, with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid." The Introit ordinarily strikes the tone of the feast. Here we have these words from the Epistle to the Hebrews brought into the feast of the Immaculate Heart of Mary. The throne of grace, of course, is Christ Himself. All grace, in the actual order of things since the fall, is the grace of Christ, *gratia Christi*, all through the merits of Christ. But the liturgy emphasizes this thought on this feast day, bringing us to the foot of the cross, and showing us one of the most touching, most moving scenes in all history, a God dying on a cross. Here He makes provision for His Mother by confiding her to His beloved disciple. Then thinking of those for whom He was dying, He gives them to her as her children, for we recognize St. John here as representing the whole human race: "Behold

thy son." Here Mary was given to us; and here Christ's heart is filled with compassion, overflowing with love and mercy, for these are the days of mercy. After death, God's justice—now, God's mercy. His heart is overflowing, and her heart, seeing Him dying and utterly unable to do anything for Him, seeing Him rejected and rebuked by those for whom He died, her heart too is breaking there. In that solemn moment we think of love, mercy, compassion.

The Church, lest we forget, introduces this Mass that way. Do you ever feel the need of mercy? Is it possible that there is anyone here who is not, at times, discouraged, disheartened, and perhaps frightened? The Church brought this feast to our minds at a time when the world was filled with discouragement. It was during World War II that the present reigning pontiff gave us this feast in the universal Church, together with the Mass and the Office. At that time and since then the tension has been very great. And the arch-enemy of God, atheistic communism (and all other forms of atheism, in those days, Nazism) tries to encourage the children of faith to abandon God because they say: "Your religion is frightening you, is taking something away from you, is depriving you of liberty of spirit. Forget all this stuff about a future world and damnation and hell and fire. Eat, drink and be merry. Tomorrow you die, but what of it? It's the end. Enjoy material things in this world." That's the appeal of communism. Holy Mother the Church, bringing before us the doctrine of the Immaculate Heart of Mary, says: "Oh no, we must serve God. We must remember that the fear of the Lord is the beginning of wisdom." But our fear should not be servile; God loves us; Jesus died for us. He exposed His own Sacred Heart, saying: "Behold the Heart that has loved men so much." And then during the Second War when fervor was decreasing, faith weakening, and a strong trend was showng itself of drifting away from God, he brought the Feast of the Immaculate Heart of Mary which beats as one with the Sacred Heart of Jesus, to recall to us the mercy and the compassion and the forgiveness of Christ who died for us, and of his compassionate Mother whom we call the co-redemptrix. He told us to become children. He Himself was the Son of God, but the Son of Mary too. And we must be sons of God, as we are by our Baptism, but sons of Mary too, if we would be all that God would have us be.

And so we are brought by this feast tonight to a realization of God's love for the children of men and of the great love of His mother. And it seems a night made bold to declare that He wishes us to come to Him in company with Mary. What will she do? She will say to us what she

said to the waiters of Cana: "Whatever He shall say to thee, do ye." She will bring us to the foot of the cross, there to worship and appreciate what the cross means, there to teach us to adore, to give thanks, to make reparation, to entreat. That sacrifice of the cross where Christ died once in a bloody manner is repeated and will be repeated here on this altar in the next few minutes. Holy Mass is the continuation of the Sacrifice of the cross. These are the same priest, the same victim, the same end of sacrifice, the manner of offering alone being different. Mary has led us here tonight to worship God. Through her great love and her great humility she has given us a startling example of how to do it. But I remind you, and she reminds you that when we participate in this sacrifice, we know and do believe that it is a God who adores, a God who gives thanks, a God who makes reparation. a God who implores. It is the Mass, the great Sacrifice of the Mass, the continuation of the sacrifice of Calvary, that counts. Mary, our Immaculate Mother, has brought us here to assit at it tonight. In spirit and in truth, with deep faith and profound humility, but great confidence and great love, join with your Eucharistic Lord, the Head of your race, in worshipping God tonight as you never worshiped before.

# MORNING SESSION

## THURSDAY, AUGUST 23

## SECTIONAL MEETINGS

### PRIESTS

Chairman

Rev. Shawn G. Sheehan
St. John's Seminary
Brighton, Mass.

### RELIGIOUS AND TEACHERS

Chairman

Sister M. Francille, C.S.J.
Boston, Mass.

### LAITY

Chairman

Mr. Robert Rambusch
New York, N.Y.

### CHURCH MUSICIANS

Chairman

Rev. Cletus Madsen
St. Ambrose College
Davenport, Ia.

### SEMINARIANS

Chairman

Rev. Johannes Hofinger, S.J.
Institute for Mission Apologetics
Manila, P.I.

REPRESENTATIVES OF RELIGIOUS ORDERS AND CONGREGATIONS

Chairman

Rev. Michael A. Mathis, C.S.C.
University of Notre Dame
Notre Dame, Ind.

# THE CONSECRATION OF VIRGINS

Mother Kathryn Sullivan, R.S.C.J.
Manhattanville College of the Sacred Heart
Purchase, N. Y.

Future historians will have many beautiful things to say about the massive achievements of Pope Pius XII. We who have lived during the years of his pontificate and have been blessed by his wise rule must hope that they will not neglect to mention all that he has done for religious women whom he has called "the most illustrious part of the flock of Christ."[1] Quoting the words of Saint Cyprian, he has spoken affectionately of those who offer God a virginal love, praising them as "the flower of the Church," "the spotless army of Christ," "the image of God, in whom is reflected the holiness of the Saviour."

This morning Father Mathis thought we might with profit consider one sentence from one of the Holy Father's many important documents. The document is the apostolic constitution, *Sponsa Christi*, of November 21, 1950. The sentence is found at the beginning of the document and refers to the consecration of virgins in the early Church. Pope Pius XII says that "formerly when this consecration was made publicly, the Church accepted the sacred vow or promise of virginity in a solemn ceremony which is rightfully considered to be one of the most beautiful monuments of the ancient liturgy."[2]

## ONE OF THE MOST BEAUTIFUL MONUMENTS

These words of praise have aroused new interest in this centuries old and often forgotten rite. This beautiful ceremony may be examined

[1] Papal Allocution to the Mothers General of the world, Rome, September 15, 1952.

[2] *Acta Apostolicae Sedis*, 43:5f.

in the Roman Pontifical under the title *De benedictione et consecratione virginum.* Sister Anne Catherine will show you that certain portions have been incorporated in the profession rites of many modern congregations and some of the older orders use it in its entirety, while I will give the background for Sister's talk under three headings: the historical development of the ceremony, the symbolism of the ceremony, the ceremony in the early Middle Ages.

We make this journey into the past not with sterile ambitions of antiquarian research, nor even with a desire to evaluate or to extend the findings of scholars but in the hope that we can enter more fully into our own dedication by this consideration of the dedication of those who centuries ago hastened to God on the same path that we have chosen for our own.

From the first days of Christianity there have been men and women ready to embrace the ideal of perfection to which our Lord invited them (Matt. 19:10-12) and which Saint Paul so highly recommended (1 Cor.7:1, 7, 25-38). Saint John describes the heavenly privileges reserved for those who offer Christ an undivided love (Apoc. 14:3-5). Saint Luke records signal favors accorded the four virgin daughters of Philip the deacon (Acts 21:8 f.).

Information becomes more exact in the next century. Let us cite a Christian and a pagan author, one who lived at the beginning and one at the end of the century. Saint Ignatius of Antioch speaks of a group of women who practiced chastity. Their home was in Smyrna. Because of their exemplary conduct and their works of mercy, they had been admitted to the college of widows and enjoyed their privileges.[3] The philosopher Galienus, physician to the emperor Commodus, shows how muct the pagans admired and respected these women who had renounced the right of establihing their own family and home: "There are among us, men and women who are Christian," he said. "They have led lives of perfect chastity. Their example is constantly before our eyes."[4]

To what extent did these men and women resemble present day

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[3] T. Camelot, *Lettres d'Ignace d Antioche, Sources Chrétiennes,* 10, p. 166. Some authors claim that those who observed virginity were recognized as forming a special class in the Church at this time. Cf. Duchesne, *Histoire ancienne de l'Eglise,* 6th edition, Paris, 1911, 1, p. 516.

[4] René Metz, *La consecration des vierges dan l'Eglise Romaine,* Paris, 1954, p. 45. This is the most thorough and most authoritative study of this subject.

religious? Some authors, more enthusiastic than prudent, have found many resemblances. Evidence for far reaching conclusions is lacking. It is possible to claim that these generous souls led lives of prayer within the circle of their family. It also seems apparent that in Asia Minor (for example) they performed the work of deacons or deaconesses. Further than these vague generalizations we may not safely go. For example, we do not know how they embraced this form of life, whether by public or private ceremony, or whether they were bound by public or private vow.[5]

Documents in the third century are more abundant and provide information that is both new and valuable. Let us consider three well attested facts.

First, we find formulated for us in the works of Tertullian and Saint Cyprian, of Clement of Alexandria, or Origen and of Methodius of Olympus almost the whole vocabulary which spiritual writers of that day and this apply to religious women. Those who lead lives of purity are called *virgines bonae*. Those who serve Him with docility are known as *puellae Christi*. Those who renounce what is highest in human love and what is by its very nature divisive are called *sponsae Christi*. Those who turn aside from the mystery of creative love in human life are said to be *virgines Christo maritatae*. The ugly word "adulteress" is applied to the *virgines lapsae* whose infidelity the Fathers flay with words of flame.[6]

Secondly, we must notice the unexpected omission in this vocabulary of the term *virgines sacrae* and we are reminded that although these souls have chosen the total dedication of their lives to Christ, their choice has never received ecclesiastical ratification nor have they been officially consecrated by the Church.

We also see that these third century "brides of Christ" resemble members of twentieth century secular institutes. They lived quietly at home. They wore no distinguishing or humble garb. On the contrary Saint Cyprian speaks disdainfully of the distinction of their fashionable garments.[7] They permitted themselves to attend weddings and banquets.

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[5] Cf. the article *Voeu* by P. Sejourne in *Dictionnaire Theologique Catholique*, Paris, 1949, 15: 3189-3198.

[6] Cf. Metz, pp. 49-55. Note especially the author's warning not to invest these familiar words with meanings that later day authors have attached to them.

[7] *De habitu virginum*, 5:7-10, 12-17, CSEL 3; 1, p. 190.

They were to be seen at large public bathing places—where morals were sometimes fairly free and often non-existent. So vehemently did the churchmen of those days censure these women for their too-frequent contacts with the world that the very abuses to which their unsheltered lives exposed them prepared the way for the more rigid legislation of the next century.

In the fourth century political adjustments slowly transformed the old Roman world: the peace of Constantine stabilized the position of Christians in the empire and made it possible for religious women to begin a new role in the Church. Along the shore of the Mediterranean and in the lands beyond the Alps their numbers increased.[8] Monasteries were founded and flourished. Pachomius entrusted one of these monasteries to his sister whom he named superior. If we can trust Palladius, another monastery erected by Pachomius was soon to have 400 subjects who ceasely served the Lord.

When Saint Jerome's friend Paula followed the great Scripture scholar to Bethlehem, she found so many Christian virgins there that she divided them into three groups for their greater peace and the progress of their interior life.[9] Etheria, the noble Spanish woman whose description of the early liturgy scholars scan today, reports that in the Holy Lands, to which she made a pilgrimage which she records in her fact-packed *My Trip to Palestine* book, she found many convents. She herself was the superior of a monastery in Spain.[10]

There can be no doubt that these women embraced their life of dedication with a definite promise made to God to practice perfect chastity. This was more than a private resolve never to marry. The promise was made to the bishop in the presence of the community. A late fourth century fresco in the catacomb of the *Via Salaria Nova* enables us to visualize the scene.[11] A venerable bishop is seated on his throne. Before him stands a deacon holding a tunic to be blessed for

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[8] Metz, p. 67-70. Here we find listed many foundations. Cf. PG 36:578.

[9] *Epistula* 108, CSEL 55:335.

[10] This intrepid traveler seems to have had admirers and detractors in every age. Since Jerome penned a caustic note about her in 394 B.C. until our own day scholars are not quite sure whether she is worthy of praise or blame. M. Ferotin and H. Leclercq, "Etheria," *Dictionnaire d'Archeologie Chretienne et de Liturgie*, 5: 552-584.

[11] H. Leclerc, "Vierge, Virginite," *DCAL* 15:3105. For another interpretation see *DCAL* 14:1832. The fresco is reproduced in the latter volume, figure 10541.

the new bride of Christ. She stands at the deacon's side and clasps a scroll on which her vow is inscribed. The bishop directs her attention to her model, the Mother of God, who is seated on a throne holding her divine Son in tender embrace.

Do we know anything more about this ceremony? It is not to be found in the *Ordines Romani* but an analysis of the three great *Sacramentaries* shows that in the beginning this was an extremely sober rite.

When did it take place? During the Mass of the catechumens on Epiphany, during Easter week or on the feast of an apostle.

Of what did it consist? A collect, a blessing and the giving of the veil (the bishop often did this silently). At the Offertory the virgins made a special offering and their names were inscribed on the dyptychs read at Mass. After the sixth century the Mass of the consecration of virgins was celebrated under a special formula with a proper *Hanc igitur*.[12] But for certain historical circumstances, in this form the ceremony might have come down to us. In the Middle Ages Rome ceased to take the initiative in liturgical matters. New nations were forming in the north and powerful forces were at work beyond the Alps in Gaul and along the Rhine. To a distinguished French ecclesiastic, William Durand, Bishop of Mende, belongs much of the honor of preparing a collection of prayers which was one day to become the Roman Pontifical. This brilliant prelate was trained in Modena and Bologna. Towards the end of the thirteenth century he was called to Rome because of his knowledge of liturgy and canon law. Abbot Cabrol says that his *Rationale divinorum offciorum* is a "kind of liturgical *summa* which touches upon almost every liturgical question."[13]

Bishop Durand[14] seems to have combined elements from the old Roman marriage ceremony with new words and acts in order to bring out the true meaning of the consecration of virgins to Christ. The delicate nuptial imagery conveys something of the mystery of a soul completely surrendered to God, who has nothing of her own, who lives no longer for herself but totally for her Beloved. These changes in the liturgical texts are often slight and always significant. Let us use as an example the Secret as it is given in the Gelasian Sacramentary:

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12 I. Schuster, *The Sacramentary*, New York, 1924, 1, p. 175.

13 Abbot Cabrol, O.S.B., *The Books of the Latin Liturgy*, London, 1922, pp. 55-58.

14 L. Falletti, "Guillaume Durand," *Dictionnaire de Droit Canonique*, (1953), 6: 1014-1075.

> We beseech Thee, O Lord, to accept these offerings for the perpetual perseverance of these Thy servants so that they may enter with gladness the heavenly kingdom .....

The Bishop of Mende makes this meaningful addition ". . . . so that they may enter with gladness the bridal chamber of their heavenly King."[15] The justification for this addition is found in many places in Sacred Scripture. The Canticle of Canticles is a bridal love song inspired by the Holy Ghost and extolling under the symbols of human love the union of the Divine Word with His sacred humanity, the union of Christ with the Church and with souls.[16] This tender, personal love is clearly expressed in the nuptial psalm:

> Hear, O daughter, and see; turn your ear,
> forget your people and your father's house.
> So shall the King desire your beauty;
> for he is your Lord, and you must worship him (Ps. 44: 11f.).

The prophets, too, in similar terms speak of God's love for His people (Isaias 50: 1; Jer. 2: 2). Pius XII explains in his encyclical, *Haurietis Aquas*:

> Of the prophets perhaps none more than Osee expresses and explains so clearly and so forcefully the love which God always showed His people. In the writings of this prophet, who is outstanding among the minor prophets for the austere grandeur of his diction, God manifests a holy and solicitous love for His chosen people, a love like that of a loving and merciful Father, or that of a husband for a beloved wife.[17]

More than once Christ compared the kingdom of heaven to a wedding feast. God, through His beloved Son, calls souls to this banquet of divine union. His invitation is unequivocal: "All things are ready: come to the marriage" (Matt. 22:4).

Exegetes like to consider the different categories of people who are invited by the king to the great banquet. In a discerning sermon Dom Marmion[18] explained that the call was heard first by the servants. They obey. They carry out the master's orders. They expect payment in return for all they do. These men and women represent souls who serve

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[15] The Bishop of Mende not only integrated the ceremony but, good canonist as he was, he took care to safeguard its juridical nature. Cf. Metz, pp. 274-276.

[16] William Pouget and Jean Guitton, *The Canticle of Canticles,* trans. Joseph L. Lilly, Declan X. McMullen Co., Inc., N. Y. 1946, pp. 141-154.

[17] Encyclical on devotion to the Sacred Heart, May 15, 1956, Cf. Os. 2:2.

[18] Dom Columba Marmion, *Sponsa Verbi,* St. Louis, 1925, pp. 13-17.

God in fear and in "the spirit of bondage" (Rom. 8:15).

Then there are the guests. These are the king's friends. He speaks to them openly. He shares with them his good things. But they cannot always be with him. They have to return to their own homes and take care of their own interests. The children, on the contrary never leave the king's house. They love and obey the king. They abandon themselves to the good pleasure of their father. God gives Himself to those souls as the Supreme Good and fulfills all their desires.

More blessed than these is the spouse. She has left all things to be always with Him. His interests are her interests. His desires are her desires. Life has no other meaning for her than to please Him always. No union can be more perfect. No union more holy, more intimate, more tender, more fruitful. Sacred is the union of Christ with every soul in sanctifying grace, yet the union is closer, the quality of spouse is found to a higher degree in souls consecrated to God by vows. The great Cistercian monk Saint Bernard often spoke to his brethren of this amazing union. In his sermons on the *Canticle of Canticle* he traces the portrait of a soul who is truly the spouse of Christ:

> Therefore, when you see a soul who leaves all things to adhere to the Word, who lives by Him, who allows herself to be ruled by Him, who conceives by His grace and inspiration the fruit of good works . . . a soul who can say: for me to live is Christ and to die is gain, then you recognize her as a true spouse, united in wedlock to the Word.[19]

To this completely spiritual union which is the summit of religious life, the ceremony of the consecration of virgins is the fitting and meaningful gateway.

The Church in her liturgical ceremony expresses this many times. In the antiphon *Et nunc sequimur* which the virgins sing as they enter the church, they promise that total commitment of their whole being without which their new life would have no true meaning: "We follow Thee with our whole heart . . . . we seek Thy face."

When the virgins approach the prelate to receive their blessed veils they sing the *Regnum mundi*:

> The kingdom of this world and all its pomps I have despised for love of our Lord Jesus Christ, whom I have seen, whom I have loved, in whom I have believed . . . . .

In the preface for the consecration of virgins the bishop proclaims the greatness of the life the brides of Christ have chosen:

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[19] Sermon 86:12.

> It is You, O Lord, who inspired these souls with the love of holy virginity, who in Your goodness sustains and supports this desire . . . To the bridal chamber the Virgin's Son draws to Himself in the quality of spouse, virginal souls who like Him are emulous of angelic purity.
>
> Be to her, Lord, honour, joy and delight. Grant her comfort in sadness, light in doubt, protection in injustice. Give her patience in tribulation, abundance in poverty. In fasting be her refreshment, in illness her remedy and her cure. May she find Thee in all things who wishes to love Thee above all things.

When the bishop places the ring upon her finger he says most explicitly that he makes her the spouse of Jesus Christ, the Son of God most high:

> I espouse you to Jesus Christ, the Son of the most high Father. May He keep you undefiled. Receive the ring of faith, the seal of the Holy Spirit, so that you may be called the spouse of God. May you serve Him faithfully and one day be eternally crowned.

To these profound words the virgin answers: "I am espoused to Him whom angels serve, whose beauty sun and moon admire." Then the prelate invites her to receive the crown: "Come spouse of Christ, receive the crown which the Lord has prepared for you unto eternity." And in a final blessing he begs:

> May God, the Father and the Son and the Holy Spirit, bless you with every spiritual blessing, so that remaining ever incorrupt, inviolate and spotless under the mantle of Holy Mary, the Mother of our Lord Jesus Christ, the Spirit of seven fold grace may rest upon you . . . . .
>
> May He establish you in charity, enlighten you with wisdom, safeguard you in chastity. May He instruct you in knowledge, confirm you in faith, augment you in virtue, elevate you in holiness.
>
> May He prepare you for patience, make you docile for obedience . . . . May He visit you in sickness, comfort you in sorrow, guard you in temptation, moderate you in prosperity . . . May you follow the Lamb and in celestial courts sing the new canticle forever. Amen.

These repeated reference to the union of the spouse of Christ, to the dignity of the bride of Christ, to her suffering with Christ here and to her happiness with Christ hereafter have made this ceremony one of the richest treasures of the liturgy. Like the ordination of deacons (which in part it resembles) this ceremony could be performed only on certain days[20] and always at Holy Mass.[21] It was divided into three

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[20] William Durand indicates the following days in his first rubric: Epiphany, Easter Week, Ascension, Pentecost, feasts of our Lady and the Apostles. For reasons of necessity (*Si necesse sit*) the ceremony may be performed on Sundays. Or it may be performed on any day of the year if the virgin is in danger of death. For other legislation on this subject, cf. Metz, pp. 329, 330, 337, 350, 353.

[21] Cf Metz, pp. 279, 320, 330, 337.

parts. In the first part, the prelate repeats the call three times: "Come!" "Come!" "Come, daughters, listen to me and I will teach you the fear of the Lord!" The virgins then kneel before the prelate, place their folded hands between his hands and promise to preserve perpetual virginity. The virgins prostrate themselves while the choir sings the litany of the saints and after the *Veni Creator Spiritus* is sung they retire to a nearby room where their blessed habits are brought to them. Clothed in these habits they return to the sanctuary, where they receive the veil, the ring, and the crown. The prelate, chanting the great consecratory preface, blesse them in the name of the Church and solemnly anathematizes any one who seeks to tempt these virgins from their holy purpose or to deprive them of their property.

At the Offertory the virgins offer the prelate lighted candles or in some instances they seem to have made a more substantial gift. Special ceremonies (differing from monastery to monastery) marked their reception of Holy Communion. Where it was customary to recite the Divine Office the prelate gave them the Breviary before the end of Mass. The ceremony closed with the singing of the *Te Deum*. Then the prelate led the virgins to the entrance of the convent and entrusted them to their superior with the admonition:

> Take care to preserve these consecrated souls and give them back to God innocent and undefiled. Of them you must render an account before the tribunal of the great Judge who is their Spouse.

In silence the ceremony came to a close. Art historians point out profound changes in the work of some of the world's most gifted artists during the last years of their life. This is true of Titian and Rembrandt. It is also true of Beethoven. There is a deepening of content, with an increased complexity of form and a paradoxically greater simplicity and power.[22] In a certain sense this is equally true of this ceremony. When it reached its most perfect form in the late Middle Ages it was a richly integrated whole despite the complexity of its many mosaic-like parts. It was the soul's bridal dedication that gave the ceremony its unity and it is in this total and loving surrender to the God who is Love that we find the great lesson the ceremony is meant to teach.

Not only did it describe the soul's personal religious experience but it penetrated into the heart of what Saint Paul calls "the mystery of God, that is Christ" (Col. 2:2). It contemplates and explains the econ-

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22 Margaretta Salinger, "Eight Rembrandts in American Collections," *The Conoisseur*, September 1956, p. 68.

omy of man's salvation and sanctification. It is a mystical theology and a Christology. It shows us how to prepare for the coming of the Beloved, how to make the faculties of the soul submissive to the Holy Spirit who is the "Law" of the inner life of God and who will become the "Law" of our inner life if our only desire is to please Him in all things.

This ceremony is based on a theology of grace which presupposes the belief that the soul is created in grace and is destined for "a perfect union of likeness" with Him.[23] The desire of the soul cannot be a mere velleity. It must be matured in prayer and implemented in pain. It is an aspiration to more than a mere intellectual contemplation of eternal truths. The soul's transformation is begun by God and by Him brought to its end. At the center of this *ordinatio caritatis* is God, in whom and by whom it is effected. The soul who seeks God in silence, obedience and poverty will find not the God who manifests Himself to the world as its King and Judge but the Beloved whom she has chosen with her whole heart for time and eternity.

So we reach the conclusion that this ceremony for the consecration of virgins which the Holy Father praised so highly is indeed one of the most beautiful rites of the ancient liturgy, one of the treasures of the patrimony of the Church. In it are to be found elements from classical Rome, early Christian days and the Middle Ages. So true is this, that were a contemporary of Cato or Cicero to enter a monastery today where the ancient rite has been preserved, he would recognize elements of the old Roman marriage ceremony which he had often attended when the Caesars ruled the world. If one of the first Christians were to return and see our ceremony he, too, would recognize the framework bequeathed by the sober-minded liturgists of the early centuries of the Church. In the same way a man from medieval days would watch with interest when the bride of Christ pledged her fidelity to Him in the person of the prelate, for he would see the same gestures of the age of feudalism when the vassal made his act of homage and promised loyal service to his liege lord.

I like to think that when we attend such a ceremony we see all that the ancient Roman, the early Christian and the man from the Middle Ages would see, and that, in addition, we would be aware of the vision which Rubens placed on his canvas when he portrayed the espousals of Saint Catherine—there the bride of Christ kneels in the

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[23] Etienne Gilson, *The Mystical Theology of Saint Bernard*, p. 52.

presence of the whole heavenly court. And before that brilliant company of saints and angels, before our Lady, her divine Son and His heavenly Father, impelled by the over-shadowing Holy Spirit we repeat the words that sum up our own dedication (whatever may have been the form of our ceremony):

> All the passing glory of this world I have despised for the love of Jesus Christ our Lord. I have seen Him. I have loved Him. I have promised to be faithful to Him. I have given Him my heart....

## THE PROFESSION CEREMONIES OF SOME CONGREGATIONS OF WOMEN

Sister Anne Catherine, C.S.J.
St. Joseph of Carondelet Convent
St. Louis, Mo.

This is by no means a scientific study or even a methodical examination of ceremonies of investiture and profession in religious congregations. It is a mere exploration of some forms which it was easy for me to obtain in the brief time allowed me to prepare this report. I have not even secured anything like a representative sampling, for I have taken almost at random the material I could solicit by telephoning good friends of ours in the congregation around St. Louis, and added to them some—a few this very morning—that Father Mathis kindly procured.

I have confined the examination to ceremonies for religious women although here in London I have learned from members of men's congregations interesting details of a few of their ceremonies for reception and for vows.

The forms we shall discuss can be divided into two groups. In the first are those drawn up in the past twenty or so years, using as a basis the ancient rite for the consecration of virgins of which Mother Kathryn Sullivan has just given so scholarly and satisfying an account. In the second group are those in use before that time, perhaps for many centuries. Four of the texts so generously placed at our disposal are in the first classification, and almost a dozen in the second.

Of the four forms in the first group, one, from the Benedictine Sisters in Clyde, Missouri, near Conception and its abbey, is almost precisely the ancient ceremony as it appears in the Roman Pontifical. Approved in 1952, it is the form, as far as I can learn, employed by several Benedictine congregations lately for perpetual profession, and in some instances when they gather their religious for a ceremony of re-dedication. The chant accompanying this version is very beautiful. In the opinion of Mother Morgan, R.S.C.J., director of the Pius X School of Liturgical Music, excerpts from it make fine selections on a program of liturgical music.

The three other forms in this group have taken liberties with the ancient text. Incidentally, in this discussion we shall call the original rite the ancient one although much of it is really not earlier than the Middle Ages.

The oldest of these three adaptations in our possession is the work of Msgr. Martin B. Hellriegel of Holy Cross Church, St. Louis, bearing the *Imprimatur* of Archbishop John Joseph Glennon in 1936, which is earlier even than the commendation of the ancient rite in the apostolic constitution, *Sponsa Christi,* of 1950.

Msgr. Hellriegel, in consultation with monks of Maria Laach Abbey, worked on the revision for a couple of years, and then put it into use for perpetual profession at the mother house of the Sisters of the Most Precious Blood, O'Fallon, Missouri, near St. Louis, where he was chaplain at the time.

In this version, the organic character of the rite, which draws the oblation of the religious into the great oblation of the Mass, is preserved, for like the ceremonies for Holy Orders and for Matrimony, these consecratory ceremonies in the ancient rite are held at intervals during the Mass. They are not a wedge driven into the Mass, insisted Monsignor to me over the telephone, but rather interwoven with the Eucharistic Sacrifice.

So this integration of the ceremonies with the action of the Mass is maintained in his version, as are the essential parts of the rite, such as the call from the Church given by the officiating prelate; the response to the call made by the candidates for profession; and the consecratory service.

Many adaptations are made, however, in the main toward shortening the text and making it more conformable to contemporary spirit and

scholarship. Thus twenty years before the promulgation of the new Holy Week rite, Monsignor and the Maria Laach Benedictines had already applied some of the principles underlying the modifications made in that *Ordo* as, for example, reducing the number of collects, which has been done for the blessing of the palm on Palm Sunday. Monsignor also abridged the preface of the consecratory part, omitting the curse on those who would molest the virgins, and simplifying some of the musical settings.

Another of the forms in this group is a revision of Msgr. Hellriegel's text prepared by Father Charles Schmitt of Charleston, Mo., who had succeeded the former as chaplain at O'Fallon, and was very sympathetic with his work there. Father Schmitt's alterations are mainly abridgments, often slight.

The last of these four forms was supplied for us by Mother Jerome of Yankton, South Dakota. It has an *Imprimatur* of 1956, and hence is one of the latest attempts to square the religious ceremonies of today with the ancient rite. This form is integrated with the Mass and retains the elements which are strong and meaningful.

About a dozen other texts placed at our disposal antedate the recent revival of the rite of the consecration of virgins. Their resemblances to it vary, as would be expected on considering the history of the Church, especially the history of the sacred liturgy and of the religious communities.

As to the development of liturgy, it should be noted that a large proportion of the women's congregations laboring today were founded in times described by Father Louis Bouyer in *Liturgical Piety* (University of Notre Dame Press, 1955) as being "when both the understanding and practice of the liturgy were at a low ebb."

Regarding the history of religious women, the first of the modern active congregations came into being in the late sixteenth and early seventeenth centuries almost as underground movements, for the Church, and Rome in particular, were slow to recognize—and this is understatement—that woman has a place in the apostolate. The Pope in the constitution *Sponsa Christi* refers to this attitude of the ecclesiastical authorities.

Apprehensive and shrinking from notice, the founders of these groups naturally set up very simple profession ceremonies. One such sisterhood with its tens of thousands toiling around the globe now, three centuries after its founding, exemplifies this fact. Its postulants at the

end of their probation merely make a retreat of eight days, and on the day before its closing come out of the chapel after one of the conferences, meet the four officers of the province, go into the chapter room, and at the altar there are given the holy habit. Then follow an act of consecration, the litany of the Sacred Heart, and other appropriate prayers. There is no attempt to go into the chapel or to require the services of a prelate. For their vows, the novices and the sisters—for these have temporary vows only—make or re-make their vows every year by reciting their formula of profession at the elevation of the chalice in the Mass.

It may be assumed, then, that some of these dozen forms we explore will be of such a character, that is, simplified as far as possible, and that others will show vestiges of the primitive rite in varying degrees, depending on the century and even the country of their origin.

The extent to which these dozen or so forms are related to the Holy Sacrifice might be the first aspect to consider. The ceremonies of some of these occur before Mass, some occur after Mass. One has a part before and a part after the Mass. One, of a Franciscan community, has reception and profession during the Mass, immediately after the Gospel.

Some other religious offer their vows during the Mass. One booklet of ceremonies provides that vows be taken after the elevation; another, after the *Ecce Agnus Dei.* Another plan for profession during Mass is in about half of the more elaborate forms we saw. In a typical one, the formula of vows is written out beforehand and carried by the novice to the chapel and there read aloud before the officiating clergyman. The religious then ascends the altar, lays the formula of her vows on the gospel book, and with a pen traces beneath her signature the sign of the cross. She next presents her formula for inspection to the reverend officiant, the mother superior, and the sisters, and finally lays it upon the altar in front of the chalice. In one formulary, the mother prioress receives this manuscript and places it upon the altar. In another it is put upon the altar of our Blessed Mother.

An effort to be in correspondence with the Holy Sacrifice is seen in the Masses that are prescribed. The Mass of the Holy Spirit is ordered in one of the formulas, if the rubrics permit. Another calls for the Mass *Pro Gratiarum Actione* with *Gloria* and *Credo,* if permitted. Another recommends the Mass of our Lady of Mount Carmel—that of a Carmelite group, manifestly—and this then uses the prayer under one conclusion with certain prayers for the consecration of virgins.

As to Holy Communion, some forms have the professed-elect receive at an earlier Mass, and one of these forms states that at that Mass the community also offers Communion for the intentions of these young people. In many convents it is directed that they receive at the Mass offered either before or after their vows are pronounced. In a couple of instances it is mentioned that they should receive at the foot of the altar.

In some cases, Benediction of the Blessed Sacrament is prescribed after the Mass, and in some cases after the Mass and ceremony, while in other cases the ceremony, taking place in the afternoon, is to be followed by Benediction. Of course, a thought which occurs now is that if the ceremony must take place in the afternoon, it can still be integrated with the Mass.

Nowadays we are becoming accustomed to look for the vernacular in Church services. These consecration ceremonies perforce have some vernacular. There must be a questioning of the candidates when they are presented, and that questioning is in the vernacular. Also in the vernacular is the exhortation, given in some instances by the presiding prelate or priest and in others where the ceremony takes place in the chapter room, by the religious superior.

Father Clement McNaspy, S.J., writes rather cryptically in *Liturgical Arts* recently (Nov. 1954) of a Benedictine monastery which chants the entire Divine Office and parts of the Mass in the vernacular, adding, "How much . . . everyone, monks as well as we visitors, appreciated the noble ceremony of profession, with every word in a living tongue." I have a slight reason for thinking this monastery to be in Spanish America.

The elements these dozen texts have in common are difficult to set down systematically. The *Veni Creator* is in every one, and I recall that it is the only item I noticed in every single form. One manual from a cloistered community has a formula for out-door sisters and one for indoor sisters, and the *Veni Creator* is included in both.

Singing enters more or less prominetly. The chanting of the *Te Deum* concludes more than half of these dozen forms. The chanting of psalms is introduced into some, and also of canticles, as the *Magnificat*. The Visitandines have psalms for every step of the services for both clothing and profession. Among the most generally used hymns are the *Veni Sponsa Christi* and some from the Office of the Blessed Virgin.

A number of the ceremonies, however, make no provision for any

kind of singing, and the reasons, as we have seen above, are easy to assign. Some take place hastily before Mass, and the interrogation and a few collects in Latin constitute their program. Scripture reading is found in a small number, one calling for the portion of the Gospel of St. Matthew, sixteenth chapter, with Christ's words on taking up the cross and following Him.

Lighted candles figure in most of the ceremonies, usually being presented to the candidates at some point in their progress.

The blessing of objects occurs in all the formulas and in a few they are the ancient blessings of the ring and the wreath and the veil. The wreath or crown is to be of natural flowers, and in one case of myrtle.

On the whole, however, the blessings are typical of later ages. Symbolism is no longer strong among us. Hence, the blessings are of such objects as habits, tunics, mantles, church cloaks, capes and bonnets, scapulars, cords, rosaries, and crucifixes. In other words, what are blessed are articles of practical use for the sisters. The formula in the Roman Ritual is inserted to bless the crucifixes given each of the *professae* in my own congregation of St. Joseph of Carondelet, as in several others.

The prostration of the religious has place in a number of ceremonies, and is accompanied in different ways. One group has the prostration during the *Veni Creator;* another, during the final *Te Deum.* As one group prostrates, the *De Profundis* is chanted. In a few instances burning candles are placed at the upper and lower ends of it, the preface chanted, and the funeral bell tolled so that the idea of death to the world is very pronounced. Several have the prostration during the singing of the litany of the saints, as is directed in the ancient rite. The litany of the saints without any prostration is part of others of the ceremonies.

Processions naturally have place in these rites. One, the offertory procession held during Mass for so many centuries, is prominent in the ancient rite and is kept in the four forms of it we have discussed earlier. In the ancient liturgy, each virgin offered the bishop at the Offertory a lighted candle and also an altarbread. In Msgr. Hellriegel's version, the first two offer candles and the others carry the altar-breads to the altar. In another, while the choir chants the Offertory verse, the newly professed sisters, two by two, come forward to the altar where they offer their candles to the bishop.

The processions actually required by circumstances are more or less elaborate. For the most part they are composed of the officiating prelate and clergy, the professed-elect, and the superiors responsible for them. They pass to and from the chapel and the chapter room or assembling place, as well as through the aisles of the chapel. They usually include mistresses or sponsors or sister-attendants of the young religious.

As to these attending sisters, they are more or less active in assisting the officiant, as in presenting the veils and other blessed articles to the *profitendae*. And by way of comment, it might be added that where the sister-attendants are more rather than less active, the ceremony usually proceeds at a better pace, for the celebrant can be freed of caring for details in these manipulations and of going through needless repetition in regard to them.

In the ceremonies we have been examining, our attention has been chiefly on those for the profession of vows. Most formularies include also programs for reception into the novitiate. In their course, the giving of names to these novices or novices-elect is done variously. In some forms it takes place on the day before, in some in the chapter room before the investiture service, and in some during that service in the chapel. In two or three it has place at the end of the service after the procession files back to the chapter room or cloister and the bishop, commending the novices to the superiors, reads their names, and usually spends a few minutes congratulating them and conversing informally with them and the sisters.

The dress of the postulants at the opening of their clothing ceremony is also varied. Some enter in bridal attire. Some come in wearing a white gown or some kind of toga or choir robe. Some postulants appear in the simple uniforms of their postulate days.

A few of the booklets of ceremonies include formulas for the yearly renewal of vows and also for their renewal on the twenty-fifth, fiftieth, and even sixtieth anniversaries. One, the Benedictine manual from Yankton, South Dakota, has a fine little ceremony for investing the young women newly come to the convent in their postulant's garb after it has been blessed with prayers such as this:

> Grant us, O Lord, we beseech Thee, such faithful discharge of Thy holy will that Thy people, dedicated to Thy service, will in our times, increase both in merit and in numbers, through Christ our Lord. Amen.

# SOME PUBLIC PRAYERS FOR RELIGIOUS

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I call these prayers "suggested morning and evening prayers, and the weekly vigil for communities which do not pray the Divine Office." Still we have to say somthing also about communities that *do* pray the Office; and these communities have, in Lauds and Vespers, the liturgical morning and night prayer of the Church, whether they pray it in common or privately. If they pray it in common, then they have the ideal morning and night prayers, which are both designed for public prayer and which are at the same time the public worship of the Church. Besides, this form of morning and night prayer has its roots in the most ancient tradition of the Church. In fact, Lauds and Vespers (of course not in exactly the same text as today) antedate our Roman Breviary, and go back to the time when Christians generally used to participate in these prayers—long before Mass became a daily practice. Then a short homily was given to explain the Sacred Scripture used in Lauds and Vespers, especially the psalms. These are *songs*, praising God in community. As a public function in the morning and at night, no other privately composed prayer can compare.

Some communities of priests who pray Lauds and Vespers in private, and then pray a private morning prayer in common—not the ideal procedure, to say the least, yet it often becomes almost necessary in practice. It is not ideal, because the real purpose and need for public and private prayer, respectively, cannot fully reach their respective ends by making private prayer public, or public prayer private. For example, meditation is certainly a private prayer, but for years my own community used to read publicly the points of meditation, with extensive explanations of these points, as if every religious had exactly the same virtues and the same spiritual weaknesses. When this method was changed some years ago to allow each religious to choose his own points of meditation, largely from the Breviary or Missal or some other spiritual book, without any public reading during the meditation period, the change was so strikingly beneficial to the whole community that I am sure our Congregation of Holy Cross will never go back to the former system of making public what is primarily a private prayer.

So necessary is private prayer to every Christian—especially to

religious—that it has to be protected against being made public, lest this action minimize its complete usefulness. Ever since the gradual loss of the true understanding of liturgy as the public prayer of the Church, there has existed the great danger of trying to substitute for liturgical prayers those that are primarily private. Even where this was done, the private prayer was still a genuine prayer and served many useful purposes, especially in providing our people with spiritual nourishment; but this is no reason to keep on doing this sort of thing now that a better understanding of liturgy has been achieved. This has been done not merely by the researches of competent scholars of liturgy, but chiefly by reason of the directions of Christ's vicars, beginning with Pope St. Pius X and extending to our gloriously reigning Pius XII.

On the other hand, it is equally, if not more important not to make public prayers private, because this procedure takes something away from public prayers, or at least minimizes the corporate action in prayer which private prayer cannot supply. This is the case with Lauds and Vespers, which by the preponderant use of psalms are *songs* of God's people, structurally fitted for praising Him corporately, not just privately. Furthermore, to recite Lauds and Vespers together in a group is obviously better than a private recitation. However, where it is possible to sing these hours together, it is far more appropriate and effective than would be a public recitation of them, because Lauds and Vespers are substantially songs. And recitation of songs has something incongruous about it, just as would a crowd of spectators at a football game reciting in unioson a great football song, like "Cheer, cheer for old Notre Dame."

It is, of course, true that public prayer has also its individual and private character, insofar as each individual of the group praying corporately must think and will his contribution to the whole. Briefly, public prayer must also be interior, else it would not be prayer at all. The restored Holy Week rites show how private prayer has its place also in the liturgy; namely, by the rubric placed after the *Flectamus genua* sung by the deacon, thus directing all to remain on bended knees until the same minister sings *Levate*. The second announcement by the deacon, "arise," interrupts these private prayers so that the celebrant may gather them all together, as it were, and offer them officially to God the Father, in the name of His Son and in the unity of the Holy Spirit. The danger of the wrong mixture of public and private prayer, and also the wrong emphasis placed upon them respectively, can account for our all too general custom of making public prayers pri-

vate, and private prayers public.

The solution of this problem in religious communities is not an easy one. In fact, most religious will not think that there is any problem. But even when the problem is recognized, there are many reasons to show that such changes in the community prayer-life must be carefully studied. May I now present a letter to a general chapter of a community held this past summer, to show how this problem might be officially presented to a community. This Father writes as follows:

> I was asked by Father General for suggestions concerning a deeper liturgical life for our congregation that might be presented to the forthcoming general chapter. I am herewith fulfilling my promise to send this report to you, our representative for liturgy at this chapter.
>
> First of all, in my talk with Father General, I respectfully pointed out to His Reverence that if we of this particular congregation have not a deeper liturgical life, this is no fault of our holy founder, or of later superiors, because when the good Lord, through our founder, brought our congregation into being, a deeper liturgical life was practically impossible. It was impossible because the understanding of liturgy had been deteriorating since the eleventh and twelfth centuries; and, despite the fact that isolated efforts were made at various times, especially those of the seventeenth century, to secure a better understanding of this subject, it was only about the time of our congregations's birth that Dom Gueranger had succeeded in interesting many Catholics of France in the liturgy. It was, however, not until St. Pius X that the liturgical movement has had anything like a more general and sustained character.
>
> Yet, from St. Pius X to Pope Pius XII there has been a phenomenal increase, not only in the understanding of the liturgy, but also in its pratice throughout the whole world—one characterized by some active participation of clergy and people. The constantly increasing efforts of the popes of our century in this field is now strongly aimed at gradually getting full participation of clergy and people in the liturgy. Objectively one of the practical difficulties to reaching this full participation of clergy and people is the difficulty religious communities have in adopting a a liturgical piety—and I mean real difficulty.
>
> This, too, is easily understood. Naturally, all religious feel that their community, founded by the good Lord Himself through holy men and women—many of them beatified or even canonized by the Church—has everything that is necessary for living not only a good Christian life, but also for attaining the perfection of this life. Notwithstanding this fact, however, our religious lives can be very much improved, especially when this improvement depends on historical developments with which our modern communities at least have had nothing to do.
>
> As far as liturgy is a factor in the spiritual life of all Christians, obviously including religious, it must be pointed out that in proportion as the understanding of the public worship of the Church deteriorated, zealous and saintly men, such as the founders of the mendicant orders in the thirteenth century, originated private devotions of great significance.

In fact, if these private devotions had not been available to Catholics of the Latin rite generally, our spiritual plight would have been even worse. Accordingly, when a better understanding of liturgy was brought about, the spiritual life of all Catholics, including religious, could be and was improved.[1]

A simple proof of this fact that religious can become even better spiritually than they were previously through a better understanding of the liturgy, can be easily seen, especially by those of us who are old enough to have lived before the pontificate of St. Pius X. Well do I remember what a boon frequent and even daily Communion meant to us seminarians at Notre Dame (I came there fifty-five years ago) who, up to that time, were allowed to receive Holy Communion only once a week. When gradually the news filtered through that we could communicate daily, being only postulants, we never knew that our superiors were obliged to make such changes in our community rules as were required to facilitate the execution of this papal decree. And so, it will undoubtedly go on until both clergy and people will fully participate in the liturgy.

If full participation is required of the diocesan clergy and lay people, how can religious, who should be living the perfection of the Christian life, afford to by-pass the sacramental riches of the liturgy, which have become the spiritual nourishment of ordinary Christian life? We cannot afford to do this for three reasons: first, as religious, we should be the most dutiful sons of our highest religious superiors, the vicars of Christ, who in this century have not only urged but also directed this liturgical restoration; secondly, if, as a religious congregation, we fail to take advantage of these restored spiritual riches of the liturgy, we shall impoverish the spiritual life of our members; and thirdly, if we persist in this failure to profit by these restorations, there is a very real danger that recruits to our community, who have experienced this deeper liturgical life in the world, will not make final vows with us. The reason is that we do not offer them as deep a liturgical life as they already had in their parishes. This conclusion is not just a theory. I have come into contact with more than one case in more than one community.

In view of these considerations, I would propose only three suggestions for beginning a deeper liturgical life in my own community. The first concerns two of our daily and public community prayers: namely, morning prayer and night prayer; the second, the vigil service in preparation for Sunday and major feasts for novitiates, and only later for other houses of formation; and the third suggestion is that the general chapter make a special request of the Holy See that the feast of the Exaltation of the Holy Cross be made a double of the first class.

Reasons for these suggestions. It is obvious that as priests, the sacerdotal members of our congregation are obliged to pray the morning and night prayer of the Church, that is, Lauds and Vespers. Does it not

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[1] Up to this point in reading this letter I have been trying to conceal its author. But the next paragraph will reveal that I am a poor diplomat, because it will show that I am myself the guilty author. With this footnote, I shall go on with the letter to our general chapter.

seem to be a redundancy to add to this public morning and night prayer a morning and night prayer which is a private devotion? It other words, our religious assemble publicly for a private prayer, and then dispesre to celebrate privately a public prayer. It is true that sung Lauds and Vespers would take more time than our present morning and night prayer do; but are not both the greater glory given to God and the opportunity of our priests and seminarians to participate in at least two hours of the Divine Office, which is structurally a public prayer, worth this prolongation of our community morning and night prayer?

Besides, Lauds and Vespers were the morning and night prayer of all Christians for some centuries. Furthermore, along with the Mass, Lauds and Vespers give sufficient liturgy for the day or feast to the brothers of our congregation who do not pray the Divine Office.

Finally, since these prayers are made up generally of psalms, it is possible to sing them, which is one of the two traditional requirements in both the Old and the New Testament for God's people hearing His word effectively. Accordingly, I respectfully suggest that we begin with Lauds and Vespers in our novitiates, for the reason that the time required to train our membership into such a prayer-life can be more conveniently arranged for in novitiates than elsewhere.

Seminarians ought to sing Lauds and Vespers in Latin, while the brothers should be given the privilege of praying these two hours in the vernacular. Latin is not here required only because it is the liturgical language, but also because at present there is no completely reliable edition of these same hours with chant notation, in any other language. I hope to get out an edition of the English vernacular of these hours in the same way which I have already published an edition of the vigil service for the Sundays and major feasts of the year.

This brings me to my second suggestion for a deeper liturgical life in Holy Cross. The purpose of the vigil service is the presentation of the divine economy of salvation as it is given in revelation, both in Sacred Scripture and in oral tradition, preserved chiefly in the liturgy of Matins. This was the prayer the Church used for centuries to train clergy and people in this basic background of the Christian life. The Easter Vigil, as the mother of all vigils, is the form also of the ancient vigils for Sundays and major feasts. These ancient texts are no longer available. However, if such texts were now available, it would still require the Church to give them to us. Hence, it is more practical to use the liturgy of Matins because this is available and approved by the Church, despite the fact that it is a much more complicated Matins than it formerly was.

The only difference in my vigil service and the Matins of the Roman Breviary is that, instead of the Sunday and feast day psalms, those of the Mass propers are used. The reason for this difference is a general objective of the Roman Breviary in the use of the psalms: namely, to vary the psalms as much as possible. In other words, if only the Sunday psalms were used, lay people, for whom the vigil service was written, would only be acquainted with the Sunday Breviary psalms. Another reason is to give lay people a better understanding of the psalms of the Mass, since now only one or a few verses of any particular psalm is used. I have given you a copy of this vigil service for some Sundays after

Pentecost, to enable you to see just what it is. This vigil service is proposed only for houses of formation before the study of sacred theology.

My time has expired. But I can tell you how effective this letter was. Only one of the three suggestions was actually passed. That was my resolution about requesting the Holy See to make the feast of the Exaltation of the Holy Cross, which is now only a major double, a double of the first class. The other suggestions were passed on to a committee appointed by the general chapter for further consideration.

# AFTERNOON SESSION

## AUGUST 23

Chairman
Rt. Rev. Msgr. L. M. Forristal, D.P.
St. Peter's Seminary
London, Canada

## THE MEANING OF HOLY SATURDAY

The Very Rev. Damasus Winzen, O.S.B.
Mount Savior Monastery, Elmira, N. Y.

One can easily see how appropriate it is, in the context of this Liturgical Week, to give a short talk on the way in which we can celebrate the one day of Holy Week which has no liturgy: Holy Saturday!

A day that is a day of rest, of silence, of mourning, and of quiet contemplation may easily be a stumbling block to our over-active western temperament. I remember when the Paschal Vigil was first permitted that I heard of someone who was against it because he felt it threw the whole sacred triduum out of balance. Why? Because the transfer of the vigil service from Saturday morning to the night created a vacuum—a time with nothing to do. A day in Holy Week on which nothing happens! What an abomination!

But is it really true that nothing happens on Holy Saturday? Is this period during which the Lord rested in the tomb a mere waste of time? Or has it been arranged simply to fulfill the words of the Scriptures, that as Jonas was in the belly of the whale for three days and nights, so also Christ would rise from the tomb on the third day? Why precisely was this prophecy made? Why was it prearranged that after three days He should rise again?

We may come closer to a solution of this problem if we pay attention to the fact that, contrary to their usual custom, the evange-

lists make a definite effort to make us realize that the work of redemption in the strict sense of our Lord's passion, starting with His solemn entry into Jerusalem, took place within the framework of the seven day week (cf. John 12:1 and 12). There is one other reference of the same kind found in Matthew (17:1) and Mark (9:2)—that to the six days preceding the transfiguration—and this event is wholly related to the paschal mystery (cf. Luke 9:31). The only possible reason for this is that the evangelists want to show the inner correspondence that exists between the work of redemption and that of creation. The pattern of the seven day week is that of creation. "On the sixth day God finished the work He had been doing. And He rested on the seventh day from all the work He had done. God blessed the seventh day and made it holy because on it He rested from all His work which God had done. God blessed the seventh day and made it holy because on it He rested from all His work which God had created and made" (Gen. 2:2). We know that this week of creation is not just a six day period, nor merely a beginning with which history started. These seven days contain the mystery of all history, including also the work of redemption. It is the pattern of life of the Jewish people: "Speak to the children of Israel, and you shall say to them: 'See that you keep My Sabbath,' because it is a sign between Me and you in your generations that you may know that I am the Lord who sanctified you. Keep you My Sabbath, for it is holy unto you. He that shall profane it shall be put to death. He that shall do any work in it, his soul shall perish out of the midst of his people. Six days shall you do work. In the seventh day is the Sabbath, a rest holy to the Lord. Let the children of Israel keep the Sabbath and celebrate it in their generations. It is an everlasting covenant between Me and the children of Israel, and a perpetual sign, for in six days the Lord made heaven and earth, and in the seventh day He ceased from work" (Exodus 31:13-17).

What does it really mean to say that God rested on the Sabbath? With our philosophically enlightened minds, we immediately think that these words should not be taken in their proper sense. But after a while we become wise and realize that the so-called anthropomorphisms in the Old Testament really are mysterious signs which point not to the God of the philosophers but to the God made Man. God "rested" on the Sabbath not for Himself, but for Israel, His Son (Exodus 4:2), that He should enter into God's rest, ceasing from the work of the six days, and on the Sabbath keeping a rest holy to the Lord. Certainly not a rest doing nothing, but a rest holy to the Lord. What is this rest holy to the

Lord?

The only thing that I can do in the course of these short remarks on the meaning of Holy Saturday is to call your attention to and ask you to read the entire third chapter in the Epistle of St. Paul to the Hebrews. There St. Paul explains, in connection with the words of David in Psalm 94:8, "Today if you hear His voice, harden not your heart," that the generation of whom God has said that "they should enter into My rest," is the generation of those who enter into the rest of Christ. The Sabbath actually is a figure of our Lord's rest after He had done all the work of redemption as a second creation. The six days in Holy Week are in some way a renewal of the six days of creation. After Christ had created, so to speak, our salvation, He enters into this rest, which means into the complete rest of Holy Saturday.

What, then, is the meaning of this rest of Holy Saturday in the whole setting of the *Pascha Domini*. It is not yet the festive, glorious rest of the eighth day of eternity. This Sabbath rest on the seventh day means the end of the old week, the end of work and effort in the service of redemption. For our Lord it is the last step. He not only suffered for us; He not only died for us; but He also was buried and rested and slept in the tomb. He entered, in His human nature, into the complete passivity and helplessness of sleep, which is the last degree of His humiliation, the last step into absolute privation. He is stripped of all power, so that He is unable to do anything any more. He is swallowed up by death, buried in the tomb. He hides completely the form of God, emptying Himself to the last.

According to the exhortation of St. Paul, we, the Church, should enter into the same rest. Just as the Jews entered into the pattern of the week of creation, working six days and then entering into the rest of the Sabbath day, so also the Church, after participating actively in the six days of suffering and of dying on the cross, enters in with the Lord into this complete emptying of Himself. We enter into a stage in which we re-enact, as it were, that part of death which means the end of all action. Death has two aspects. It is an action, and it is the end of all action. It is an offering, but it is also an agreeing to go beyond all offering into the absolute helplessness of being buried in the womb of the earth. Good Friday means death as action, death as a sacrifice. Holy Saturday means death as absolute privation, as desolation.

How do we as Christians in the celebration of Holy Week enter into this stage, which really is part of the *Pascha Domini*? It is, one can

say in our Christian terms—as Christian people and as new sons of God with Christ our Head—the agreeing to, or the entering into, a stage in which we live really only in faith and in hope, in which we are deprived of all active participation in so far as this active participation means offering gifts to God, doing something for God. On Holy Saturday that ceases in us as it ceases in the holy person of our Lord Jesus Christ. What takes over is faith, mourning, the realization of our complete helplessness, the realization that during this day we do not do anything but just surrender, seeing everything taken away from us, including the possibility of offering gifts. We enter simply into the abyss of the Lord's death. It is a day of mourning, a day of sleep.

If you read the Old Testament, you will realize the mysterious pattern is revived, according to which at the very decisive moment in which salvation is born, a deep sleep falls upon Adam, for instance. Out of this complete helplessness Eve is born, the figure of the Church rising (Gen. 2:21). Or take Abraham at the decisive turn of his life. When the covenant was established between God and him, a deep sleep fell upon him (Gen. 15:12). The same is true of David (Ps. 3:6) and of so many other types of Christ, and it is fulfilled in Christ Himself. With the eyes of faith we see that this sleep, and this tomb, is a mother, as St. Syril of Jerusalem says so beautifully. Out of this tomb of utter annihilation and helplessness and incapacity to do anything of ourselves, through ourselves, for our redemption, there rises the new life of grace, the life of the children of God, the new creation, the new yeast of the Paschal Vigil. This new creation takes place in the tomb, in the womb of absolute silence, where creature and nature are silent; and in this silence the new being is created through God's grace, which descends into the abyss of human helplessness.

So it was with our Lord Himself. After all justice had been accomplished, after the six days of work, He entered into the silent kingdom of the dead; but free among the dead, not as their captive, but as the beginning of a new life. He filled His rest with a hidden triumph—His descent beyond the tomb, which means that He hits the bottom hell, the reign of shadow, the reign of nothingness. But He enters into it as one who is free among the dead.

That, then, is what we do on Holy Saturday. We enter into mourning and silence, into the depth of the Lord's death, but free among the dead. This means that the light of our faith is burning as it is in the hearts of our Lady, the Mother of God, and of the women, who are

really the heroes of Holy Saturday. It is so beautiful that on this day, where all active participation is being transcended by the overwhelming majesty of the Lord's death, the women take over, not the men, because it is the men who hate the vacuum of silence and have to be active. The women understand what silence means. They are able to sink their roots into that field, into that dimension where activity seems only the flowering into the surface of something that in reality is much deeper, is really a mystery of the heart, a mystery of the "hidden man of God" as St. Peter puts it in his first Epistle.

Such is the meaning of Holy Saturday—that we all enter with our Lord into this rest, but with the inner life of faith. Therefore, when you read the antiphons and lessons of Holy Saturday in the Breviary, you will be struck by the fact that immediately as we enter the tomb we say, "I *believe* that I shall see the good things of the Lord." As we say in one of those beautiful antiphons: "our flesh rests" (*requiescit*); the instrument of activity is put out of our hands, but our flesh rests in hope. Holy Saturday is the day on which we activate in our own personal life those virtues which do not mean action in the usual superficial meaning of that word—running around and doing this and doing that, getting this thing started and getting another thing started, but Holy Saturday means the practicing of those virtues which are rooted in the very depth of our hearts. There is the virtue of faith in which we surrender to the gracious, life-giving activity of God. There is hope, in which we let God take over completely our future life as we put our hope in him. There is charity, that virtue in which we, in the depth of a heart which seeks not its own, take upon ourselves the burden of this world.

As you read the antiphons of Holy Saturday Matins and Lauds, you realize that this is a day on which the thought and the contemplation of the Lord's death weighs upon Jerusalem—the Church, which follows the example of our Lady. We see, as it were, the whole misery of the world descending upon her. We weep that is was necessary, that men were stupid and obstinate enough to refuse the offer of peace that our Lord had offered Jerusalem, that, therefore, through our obstinacy and pride it was necessary for the Son of God made Man to die. Thus we see in the misery of this day the tremendous magnitude and horror of our sin. Christians are the heart of the world, and they are never in a deeper sense the heart of the world than they are on Holy Saturday. That is why I urge you to regard the rest of Holy Saturday not merely as a vacuum. Do not succumb to the temptation to do something just

to fill it up with some activity. It would be such an unfortunate thing if Holy Saturday were not understood by our people, and if then the busy-bodies would take over, and seeing that a kind of free space is left, would say: "Let us put something in it." For the sake of the depth of Christianity, keep this day free from all work in the sense of any external activity. Use it as the one God-given opportunity for all of us—for the whole western Christian civilization—to put the god of progress and external activity down from his throne and to enter into that depth, into the inner dimension of the heart which can develop and expand only if we agree to this divine pattern—six days of work, but then the Sabbath day of Holy Week when we truly enter into the quiet silence of the Lord's death. We, in quiet mourning, as Christians, carry the burden of the world, the sorrow of the world. We outwardly express by this the fact that, in a world which chases from one change to another, there is this Christian island—the Church of God, and there are people who celebrate one day by doing nothing but entering into the depth of things through contemplation and mourning. Also, in an external way we could make that truth visible to people by expressing our sorrow through the silence kept in our families and in our community life. We could show the entire world that this Holy Saturday means for us not only a protest against over-activity, but much more willingness to enter into that inner silence in which the heart of our Lord and of our Lady really carried the whole burden of this world. That is a mystery which goes beyond all talking and all manner of active participation.

Entering into this rest is the soul of active participation and of the apostolate. How wonderful and beautiful it is in our world, which certainly is a man's world, that there is one day when women take over under the leadership of our Lady. Holy Saturday is therefore the source of devoition to our Lady in the Church. Thus in the eastern liturgies we find that Holy Saturday is the day of our Lady, the day of the Mother. She felt in her inmost heart the whole sorrow that our Lord, her Son, had to die. She carries that great burden, but in silence; and that is what we need. Of men there are enough, talking from morning until night. But if you look at this Liturgical Week, who fills the hall? It is the women, who silently listen and take it in. They are the ones, also, who, in a degree much greater than we realize, carry the burden of the apostolate in our day. So let us as members of western civilization, as people who shudder at the idea of a vacuum, let us for the sake of the very depth of Christianity never fall victim to the temptation to

say: "Holy Saturday is a vacuum; we have to fill it with some activity." Fill it with the activity of the heart, and that is silent mourning, which turns into the joy of the ressurection, after the stone has been removed from the sepulcher.

## DISCUSSION

FATHER CROWLEY, Woodstock, Canada: I agree with the substance of the paper and the conclusions drawn from the earlier references in the talk, but just to keep the record straight I think it should be made clear that, with regard to the first chapter of Genesis, the opinion of the authorities is that the references to the six days of creation and the Sabbath rest are not derived exactly as Father said. I think that the pattern of that first chapter is derived from Jewish practice of the Sabbath and not the other way around. But that doesn't detract from the conclusions which Father made.

FATHER DAMASUS: The best way to keep the record straight is certainly to read the sacred text, in which it says: "*Remember* to keep holy the Sabbath day. Six days you may labor and do all your work, but the seventh day is the Sabbath of the Lord, your God . . . . In six days the Lord made the heavens and the earth, the sea and all that is in them; but on the seventh day He rested. *That is why* the Lord has blessed the Sabbath day and made it holy" (Exodus 20:8 and 11). The evident meaning of these words is that the Jewish practice of the Sabbath existed before the Law was given ("remember!") and that it is based on the revelation in Genesis 2:2 and 3 and not the other way around.

A PRIEST: Father, I think that you have hit upon a profound point in your discussion of Holy Saturday. It made quite an impression on me. It reminds me of a point which I read in Monsignor Guardini's *Meditations on the Mass,* the importance of silence, stillness, and composure which he says are absolutely necessary if all the various active means which we have been discussing during the week are to be effective. I wonder if you would for a few moments try to explain your concept of silence just a little bit more.

FATHER DAMASUS: My reference to silence comes from the first lesson of the Holy Saturday vigil in which one of the verses is: "*Praestolari cum silentio satutare Dei*—to prepare in silence the coming of God's salvation" (Lament. 3:26). From that verse I think it already

is evident that silence is not an end in itself. Silence is the preparation for the word to be heard and to be born in our souls. St. Ignatious of Antioch says that the Father is the silence and that the Word is born out of the abyss of the silence. Silence is really a symbol of God the Father; hence the Word is born out of it. From these two references you can readily see that silence has two functions in the Christian life. It can be considered as a "getting away" from the superficial chatter and distractions of the day. It is a getting rid of superficial surface activity. It is a putting away of the noise of the day. In that sense it is an emptying of oneself. That is the negative aspect of silence. As St. Benedict says in his Rule, the disciples should, in order to be open for the life-begetting Word of the Father, abstain even from a good word; silence, therefore, in the sense of a certain mortification of the spontaneous, immediate reactions of our nature. You can see that, for example, in St. Peter who always had something to say, and sometimes it was not quite intelligent: "Let us build here three tabernacles." The Evangelist adds that he did not know what he was talking about!

Then there is a silence of fulness which indicates being, and that is, of course, the important silence. The silence into which the Church enters on Holy Saturday is the silence of being, the silence of fulness. Our novice master, Father Albert Hammenstede of Maria Laach Abbey, told us as novices: "If you take an empty tin can and put one pea into it and shake it, it makes a terrific noise. But if the whole thing is completely filled with peas and you shake it, it makes no noise at all." That is the silence of fulness. Such is the silence of Holy Saturday. It is the silence that filled the heart of our Lady, the silence of our Lord's death.

It is likewise the idea of the monastic or religious silence. What is the function of the religious and of the monks in the Church? They are there first of all to deepen the being of the Church and not so much for action.

That is the mystery of our Lord and the Church entering into the Sabbath rest of Holy Saturday, the silence which is filled with the presence of God's mercy and salvation to such a degree that we do not dare and do not have to express just what we feel in an external way. You know very well that at the beginning a friendship people have to talk to one another a lot. But in the progress of that friendship it comes to the point where they just sit together and are silent together. Why? As the expression of this being together, which then makes their happiness. I would say, then, that the silence of Holy Saturday has much

of that character of being together. How tremendous and beautiful, for example, is the silence that fills the room where a Christian soul has departed from this world, and where we are together with the earthly remains! This silence is not merely one of desolation but of the *consummatum est*—it is perfected.

## EASTER VIGIL: CLIMAX OF THE WEEK AND THE YEAR

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It is an old saying that the impossible is the fertile ground for the miraculous. The most basic instinct in human nature—that of self-preservation—admirably bears this out. Men of every age and culture have longed for a never-ending life. In the ancient mystery religions we find that by re-living some experience from the life of a god, the initiate hoped to attain immortality. This same desire led Ponce de Leon on his quest for the fountain of youth. Today medical research spends its every energy to discover an antidote for death and a sure-fire giver of indefinite life. But what is impossible to the feeble efforts of mortal man is a truism for the almighty operation of the eternal God. "I am come that they may have life and have it more abundantly."[1] "In Him was life, and the life was the light of men."[2]

The Easter Vigil celebrates the miracle of our supernatural regeneration unto divine, eternal life. Hippolytus calls Easter the birthday feast of all creation, the day on which God infused new life into His handiwork.[3] Nature itself seems to express the altogether special character of this feast with the blossoming forth of new life. With poetic grace an Easter sermon attributed to St. Augustine describes this phenomenon: "Now the earth germinates and is radiantly adorned with a multitude of buds and blossoms. The whole of nature, recently dead

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[1] John, 10:10.

[2] John, 1:4.

[3] *Homélies Pascales I. Une Homélie d'Hippolyte* (*Sources Chrétiennes*, 27. Paris: Editions du Cerf, 1950), p. 120.

in appearance, celebrates the resurrection in company with its Lord—the enchanting beauty of trees, too, growing ever greener among a bright array of blossoms, each one an individual sign of joy. All things thus hasten to take part in the feast. Until today, the sky was dismally covered with dark and driving clouds; now its smile to the earth is sweet and kind. The vault of heaven and the whole compass of the earth unite in a song of joy to Christ, God and Man, who brought peace to heaven and earth and made of the two one. *Sol,* the hearth of light for all the stars, shows his beaming countenance. On this his wedding-day, his day of heart's delight, like a splendid king he adorns his head with a diadem of stars. *Luna,* who when scarcely born, begins daily to wane, decks herself for Easter in the raiment of her full light. And every creature, brethren, appears to rejoice in loving service to God in honor of this our day of salvation."[4]

From the theological viewpoint, it was on the first Easter morn that Christ's work of redemption reached its zenith. As mediator between God and man, our Lord's role in the divine plan consisted essentially in bringing together once again two opposite poles of existence, the creator and the creature. True enough, He began to do this in a marvellous manner through the hypostatic union at the moment of His incarnation, when divine and human nature were united in the person of the Word. But, as Pope St. Leo I says, the incarnation was only the prelude to the resurrection: Christ had no other purpose in being born of woman than that He should be nailed to the cross for our salvation.[5] The same is true of all the other events and phases of Christ's earthly life. His teaching and miracles were intended to establish well in the eyes of men His divine mission, His position as a legate from God. He had to inform men of the significance of what He was about to do before He actually did it. His whole life, therefore, was orientated towards its sacrificial goal. He had come to do the will of His Father, to drink the chalice given Him by His Father. Just as Moses had lifted up the brazen serpent in the desert to heal the Israelites bitten by snakes, so the Son of man was to be lifted up[6] in sacrificial atonement to heal the wounds of sin.

But notice, Christ's work of redemption did not end here. His was

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[4] *Sermo* 164, 2. *PL,* 39, 2067., Translation from Karl Becker's *O Truly Blessed Night* (St. Louis: Pio Decimo Press, 1956), p. 59.

[5] *Sermo* 48. *PL,* 54, 298.

[6] John, 3:14.

no ordinary death: above all, it was not self-defeat. His resurrection proves that His death was a genuine victory over death and sin. Here was God's divine acceptance of Christ's atonement as it was also God's return favor for Christ's self-immolation. Christ came to give life, not death. He came to reconcile, not to destroy. He desired, not the death of the sinner, but that he be converted and live.[7] Reconciliation with God meant, not only the eradication of vice, but the infusion of virtue. In other words, Christ did not set as His objective something purely negative—death, but something very positive—in His own words: "I am come that they may have life."[8] "God so loved the world that He gave His only begotten Son; that whosoever believes in Him, may not perish, but may have life everlasting."[9] Hence, redemption would be incomplete without the resurrection through which we have been given new life.

St. Paul expresses it very beautifully when he writes to the Romans: "Do you not know that all we who have been baptized into Christ Jesus have been baptized unto His death? For we were buried with Him by means of Baptism into death, in order that, just as Christ has arisen from the dead through the glory of the Father, so we also may walk in newness of life. For if we have been united with Him in the likeness of His death, we shall be so in the likeness of His resurrection also. For we know that our old self has been crucified with Him, in order that the body of sin may be destroyed, that we may no longer be slaves to sin; for he who is dead is acquitted of sin. But if we have died with Christ, we believe that we shall also live together with Christ, for we know that Christ, having arisen from the dead, dies now no more; death shall no longer have dominion over Him. For the death that He died, He died to sin once for all, but the life that He lives, He lives unto God. Thus do you consider yourselves also as dead to sin, but alive to God in Christ Jesus."[10] And in another place St. Paul speaks of faith in Christ "who was delivered up for our sins, and rose again for our justification."[11]

Commenting on these passages from St. Paul's Epistle to the Romans, St. Thomas says that it was necessary for Christ to rise from the dead "in order to finish the work of our salvation. For just as He

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[7] Ezech., 18:23.

[8] John, 10:10.

[9] John, 3:16.

[10] Rom., 6:3-11.

[11] Rom., 4:25.

delivered us from evil by bearing evil, being humiliated, and dying, so through the glorification of His resurrection He brought us to good."[12] In another place he speaks even more clearly of the relationship between Christ's passion and resurrection: "For the justification of souls two things must concur: the remission of guilt and the newness of life through grace. If we speak of efficient causality, the result of divine power, then both the passion and the resurrection are, one and the other, causes of the two effects. But if we speak of exemplary causality, then the passion and death of Christ are the proper cause of the remission of guilt, for through them we die to sin; the resurrection, however, is the proper cause of the infusion of the new life."[13] Hence, according to St. Thomas, the death of Christ properly speaking is the efficient cause of the removal of the obstacle to our justification, namely, sin; while the resurrection is the efficient cause of justification itself, namely, the life of grace. The efficient causality of our life of grace he appropriates to the resurrection because of a principle basic to the whole of Thomistic theology: every effect bears some resemblance to its cause.[14]

Little wonder then that St. Paul laid such emphasis on the resurrection in all of his preaching. He preached a faith based, no longer on promises, but on fulfillment; no longer on shadows and signs, but on a genuine living experience. In Christ's resurrection, victory over sin and death became a reality for man, precisely because it meant for him the beginning of a new life; not the human, mortal life to which he was so accustomed and which he was in danger of losing, but the divine, everlasting life of God Himself. Here is the immortality all men seek; here alone is it to be found. But it is an immortality of a kind entirely superior to anything man could have hoped for. Man is not doomed to an everlasting boredom of a merely human happy hunting ground: "If with this life only in view we have had hope in Christ, we are of all men the most to be pitied";[15] but rather man is the recipient of an actually present call to a supernatural never-ending life based on triumph over death due to sin. The resurrection is all important to this, for it is the beginning of transformation into God-likeness; the divine event strictly necessary for entry into the supernatural realm of existence: "If Christ has not risen, vain is your faith, for you are still in your sins."[16]

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[12] *Summa Theologica*, III, 53, 1, corp.

[13] *Ibid.*, III, 56, 2, ad 4.

[14] *Comm. in Epist. ad Rom.* IV, 25.

[15] I Cor. 15:19.

[16] I Cor. 15:17.

For the Church most of all, the resurrection of Christ is the *sine qua non* moment of history. Her very existence depends on it, for she is an organism whose members live the life of Christ. The resurrection is the great turning point of human events when the life of Christ, the life of divine grace becomes applicable to human beings. Here indeed is the moment of the Church's founding, for at this precise act of the awesome drama of divine redemption of mankind, the Church becomes incorporated into the Son of God. The *Logos* becomes the Head of another body into which He infuses His own divine life. Now, at this very hour, the life of grace begins to flow and course through humanity; divine life, through the resurrection of Christ, becomes livable by men. All mankind, in the Church, is buried with Christ and arises with Him to a new life, the life of grace, the life of Christ. The Church, as of this day, and together with her potentially all men, become Christ. For the Church, and again potentially for all mankind, reconciliation with the Father becomes an accomplished fact in the resurrection; she begins to live in the bosom of the Father, for together with Christ, she is His Son.

The great sacrament of this incorporation into Christ, this transformation into Christ, is Baptism. In every Baptism Christ continues to rise. With every soul washed in the laver of redemption, the mystery of Christ's resurrection is renewed, re-enacted, re-lived. St. Paul clearly indicates this. Hence, Baptism, apart from every other consideration, is rightly called and is the paschal sacrament, the sacrament of resurrection. Here each soul begins the long process of ever more faithful reproduction of Christ's likeness by being born again of water and the Holy Ghost, being born again as another Christ living His very own life.

Thus far we have discussed the theological reasons why the resurrection is the climax of Christ's work of redemption as well as the focal point of the life of the Church and the soul. Now let us take a look into history to see just how important the Church considered Easter in her liturgical life. Is Easter as vitally important to the Church's liturgical observance as it was in the divine plan of redemption, of which it was the dramatic climax? Let us see.

Historically and ideologically Easter is closely connected with the Passover, the climax of the Jewish religious calendar.[17] Historically this is true, because it was during the Passover celebration that Christ died,

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[17] Cf. Heinrich Kellner, *Heortology, A History of the Christian Festivals from their Origin to the Present Day* (London, 1908), p. 41 ff.

was buried, and arose again from the dead. Ideologically Easter is the continuation of what the Passover celebration was meant to commemorate. By eating the paschal lamb as prescribed by God through Moses, the Jews living in bondage to the Pharoahs were spared the visit of the angel of death and were subesequently delivered from their plight as they followed the column of fire through the desert. For the Jews, life in Egypt was a veritable death; their journey toward the promised land a genuine resurrection to a new life as God's chosen people. The annual celebration of the Passover was enjoined on the Jewish people by Moses to serve as a reminder of God's past mercy and thus to incite them to a spirit of thanksgiving. The Passover also served as a pledge of future deliverance, prefigured, it is true, by the flight from the land of slavery and bondage, but far surpassing the figure, since it was to be a deliverance from the spiritual slavery of sin, the beginning of a new life of freedom in grace. Thus the feast of Easter celebrates the climax of the entire Old Testament expectancy of the messianic kingdom of grace, truth, and life.

Is there any wonder, therefore, that Easter was the very first and only Christian feast for many centuries? In this one feast we find the summation of every mystery celebrated in the Christian calendar. Just as all the events of Christ's life led to His passion and death and resurrection, so all the Christian feasts are but facets of the one *mysterium tremendum*, Christ's resurrection and our incorporation into Him through it. In the words of Pope St. Leo I: "Among all the days held sacred by Christian devotion, none is more excellent than the paschal feast, All the other solemnities of God's Church find their dignity consecrated in it."[18]

The extension of this one central mystery into various specialized feasts throughout the year was quite a natural phenomenon. There is a definite need for holy days, special days, in order to help overcome routine in the spiritual life. Certain days are accentuated to build up and intensify our sense of sacredness and reverence towards the work of redemption. Each feast permits us to contemplate more minutely the mystery of salvation and to drink more deeply of the current of grace and life flowing from our Head. The Christian mystery is much too vast, infinite in fact, for the human mind to grasp, just as grace itself cannot be adequately assimilated in its proper infinite mode by a human soul with strictly finite faculties of intellect and will. God must deal

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[18] *Sermo* 48. *PL*, 54, 298.

with His creature according to the latter's condition. A human being needs to break down the one whole mystery of redemption into a pattern of cycles and feasts which allow him to be introduced slowly and gradually into the details of the mystery revealed and effected in Christ and only thus to be transfigured into the likeness of Christ.

It is equally true that all days are holy days. Time, since the coming of Christ, has become especially sacred and sacramental.[19] Together with man's nature, the Eternal *Logos* likewise assumed all of His specifically human limitations such as subjection to time in which He lived, died, and arose. Thus did He sanctify time and make of it a sacramental sign of spiritual generation, growth, and maturity. The entire year has become a cycle revolving about the paschal mystery, each day of which brings to man and his cosmos the laver of redemption and peace, the grace and godliness of the new world order achieved by Christ on that first Easter morn.

But certain days are pre-eminently holy in the course of the year. Special days and seasons even in man's natural outlook are more fitting climaxes for the channeling of eternal life. "The chief of all such Christian solemnities is the paschal mystery."[20] So important was it that it found an echo, a repetition, a weekly renewal, every Sunday of the year. The Fathers of the Church were insistent that Sunday be held especially sacred because it was on the first day of the week that Christ arose from the dead. St. Ignatius of Antioch tells us that, because our life arose together with Christ on this day, it was called the Lord's Day.[21] Already in the Apocalypse St. John calls Sunday the Lord's Day.[22] In the first Apology of Justin we read that the Christians came together for the Holy Sacrifice every Sunday, "the day on which God transforming darkness and matter created the world and on which Jesus Christ our Savior arose from the dead."[23] Saints Jerome and Maximus of Turin offer the same explanation for calling Sunday the Lord's Day.[24]

But probably the first attempt to explain why the Church observed

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[19] Cf. the beautiful article of Odo Casel, "Le sens chrétien du temps," *La Vie Spirituelle*, 76 (January, 1947), pp. 18-26.

[20] *Sermo* 47. *PL*, 54, 295.

[21] *Ad Magnes.* IX. *The Fathers of the Church.* I (New York, 1947), p. 99.

[22] I:10.

[23] C.67, 7. J. Quasten, *Monumenta eucharistica et liturgica vetustissima* (Bonn: Peter Hanstein, 1935), p. 20.

[24] Cf. J. Quasten, *op. cit.*, p. 20, footnote 2.

Sunday rather than Saturday as a holy day was that of the Epistle of Barnabas. The author has God speak: "The present Sabbaths are not acceptable to Me, but the Sabbath which I have made, in which, after giving rest to all things, I will make the beginning of the eighth day, that is, the beginning of another world. Therefore," the author concludes, "we also celebrate with joy the eighth day on which Jesus also rose from the dead, was made manifest, and ascended into heaven."[25] So important was Sunday considered that the early Fathers gave it a new number; they called it the eighth day, in order to bring out its entirely special character as a day made by the Lord, the *dies quam fecit Dominus*, completely outside of the natural order of time, the beginning of a new world order. Indeed the number eight had such a special mystic significance, that the early Church went so far as to build baptisteries in an octagonal shape. In the eyes of the ancients it was only fitting that the place where the souls arose to a new life should manifest in its very structure its relationship to the resurrection of our Lord.[26]

Because of this close connection with Easter, on Sunday, according to Tertullian, there was to be no fasting, genuflecting, or kneeling, for these were signs of sorrow and penance.[27] A remark made by the pilgrim nun Etheria in the diary kept during her travels through Palestine about the year 400 brings out the paschal quality of Sunday even more. She discovered that the gospel of the resurrection was read during the vigil service (which lasted approximately from midnight till dawn) every Sunday. [28] Finally, a practice very much in vogue even today, the *Asperges*, was begun, we are told by Rupert of Deutz, in imitation of the great Christian initiation, the conferring of Baptism during the Easter Vigil.[29]

As we have seen, the ecclesiastical year in the primitive Church

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[25] *Letter of Barnabas*, XV, 8-9. *The Fathers of the Church*. I (New York, 1947), p. 216.

[26] Cf. F-J Dölger, "Zur Symbolik des altchristlichen Taufhauses," *Antike und Christentum*, 4 (1934), pp. 153-197. Especially noteworthy is the inscription above the baptistery of the church of St. Thecla in Milan written by St. Ambrose:

*Octachorum templum sanctos surrexit in usus,*
*Octagonus fons est munere dignus eo.*
*Hoc numero decuit sancti baptismatis aulam*
*Surgere, quo populis vera salus rediit. Ibid.*, 155.

[27] *De corona militis*, 3. *PL*, 2, 79. Cf. also Irenaeus, *Fragmenta* VII. *PG*. 7, 1234.

[28] *Ethérie, Journal de Voyage* (Paris: Editions du Cerf. 1948), 43, p. 246; 44, p. 252.

[29] *De divinis officiis*, VII, 20, *PL*, 170, 200.

began with the celebration of Easter and ended with it, and, what is more, was impregnated with its character and spirit. The second century, however, witnesses the beginning of the slow process which eventually overshadowed the original unity of theme and cycle of the liturgical year.

If we are to trust the testimony of the *Liber Pontificalis*, a liturgical celebration of our Savior's birth is first mentioned in connection with the name of Pope Telesphorus (died about 136).[30] By the fourth century it had reached great stability and widespread observance, being introduced also in the east by St. John Chrysostom.[31] It importance had grown to such an extent by the fifth century that Christmas at that time was preceded by several weeks of preparation.[32] And today it seems of far greater rank to the popular mind than any other feast of the Church.

Besides the feasts of our Lord, the second century likewise saw the anniversaries of the martyrs begin to take on such importance that they were observed with special solemnity. In the famous letter of the Smyrnians narrating the beautiful martyrdom of their bishop Polycarp, we find a chapter in which the faithful express the hope of being able to celebrate the anniversary of their shepherd at his tomb: "There the Lord will permit us to meet together in gladness and joy and to celebrate the birthday of his martyrdom, both in memory of those who fought the fight and for the training and preparation of those who are still to fight."[33] Here already we see used the term *natalitia martyrum*, the birthday of the martyrs, a concept which was the foundation of the future flourishing *cultus* paid to these heroes of the Christian combat and later to other categories of saints.

All these feasts seem to be an interruption of the paschal theme of the liturgical year. But this is true only upon first glance. They are not independent solemnities in the Church year; they are not without an essential relation to the great, the chief, feast of the liturgy. We should consider them as extensions of this one central mystery of redemption.

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[30] *Lib. Pont.*, 9. *PL*, 127, 1175. Cf. the illuminating discussion concerning the introduction of the feast of Christmas in Kellner, *op. cit.*, 127-154.

[31] I. Schuster, *The Sacramentary*. I (New York: Benziger Bros., 1924), p. 361.

[32] *Ibid.*, 319.

[33] *The Fathers of the Church*. I (New York, 1947), p. 160.

We have already noted the words of Pope Leo I to the effect that the incarnation was but the prelude to the resurrection. The liturgical celebration of Christmas must be regarded in this same light. It is most properly considered as the preamble of our re-living of the paschal mystery (or, as Leo would say, the paschal sacrament), the solemn re-enactment of our spiritual regeneration, our rising with Christ to a new life of divine sonship.

As for the feasts of the saints and martyrs, they too are intimately connected with Easter. They find in it their *raison d'être* and their climax. Apart from the fact that the anniversaries of martyrdom were marked with a liturgical observance which was essentially local in character and not universal to the entire Church,[34] they are destined as shining examples of how the grace of the paschal mysteries had already become operative for our forebearers in the Mystical Body, and thus as an encouragement to fight the good fight in union with the passion of our Head in order that we too may complete the transformation begun in Baptism with the hoped for birth into celestial regions. As St. Ambrose says: "We celebrate the birthdays of the martyrs to announce the glory of the Lord's resurrection to those who were companions to His passion . . . We announce the paschal grace to the holy martyrs: while their bodies are laid in the tomb and grow cold, their spirit is already warmed by the heat of immortality."[35] By the same token these *natalitia martyrum* lead us back to the feast of Easter, for they impel us to seek more consciously and devoutly this same paschal grace.

At long last we come to a consideration of Holy Week itself. But this does not present much of a problem. The entire liturgy of Holy Week points to its obvious climax in the celebration of our Lord's resurrection.

Easter is the fulfillment of all the prophecies so dramatically repeated at Christ's triumphal entry into Jerusalem commemorated on Palm Sunday. The shouts of the people salute Him as their *King*, though He comes seated on the colt of an ass.[36] And then when He was asked by what authority He overturned the tables of the money-changers and of those sellers of doves in the temple, He told them: "Destroy this

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[34] Cf. I. Schuster, *op. cit.*, I, 231.

[35] *De natali martyrum, sermo* 61. *PL*, 17, 728.

[36] John, 12:14.

temple and in three days I will raise it up again,"[37] speaking of His death and resurrection. The Epistle of the Mass echoes this same idea. There we read the word of St. Paul: "He humbled Himself becoming obedient unto death, even to the death of the cross. For which reason God has exalted Him and given Him a name which is above all names."[38] And the Collect for the same day sums up the entire theme of Holy Week—resurrection through death: "O almighty and everlasting God, as Thou didst have our Savior take on a human body and undergo the agony of the cross, as an example of humility for mankind to imitate, grant that we may learn the lessons of His passion and thus share in His resurrection."

During the rest of Holy Week this same theme recurs over and over again, so that no day is without its direct reference to the paschal grace. On Monday we read the Gospel account of Christ raising Lazarus from the dead, and in the prayer over the people we beg God to let "us come with joy to the celebration of the great deeds whereby He has made us *new*." The Introit for Tuesday speaks of the cross of Christ as our "salvation, our life, and our resurrection," while again in the prayer over the people we ask God to "cleanse us of every hidden weakness for the sinfulness of the past and make us ready to take part in the divine *renewal*." The second Collect for Wednesday petitions God, who was willing to have His Son hang on the cross for us that the power of the enemy might thereby be broken, to grant us the grace of the resurrection. Also on Holy Thursday, the Collect and Post-Communion speak of resurrection and immortality through the cross. Finally, Good Friday itself, though dedicated to the specific remembrance of the passion, begins with two readings from the Old Testament. The first of these is the prophecy of Osee which speaks of the mercy of God striking us in order to heal us, quickening us after two days and raising us up on the third to a new life in His eyes. The second is the account in Exodus of the Passover meal eaten in preparation for the passage of the Lord, the deliverance of His chosen people. Hence, all the days of Holy Week are suffused with the thought of the resurrection; all are motivated by the ultimate objective of this whole sublime drama: the participation on the part of Christ's members in the grace of His resurrection, the new life in Christ.

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[37] John, 2:19. True, St. John puts this incident at a Passover feast previous to the year in which our Lord suffered. The other evangelists, however, make it coincide with His triumphal entry into Jerusalem: Matt. 21:12-17; Mark, 11:15-17; Luke, 19:45-46.

[38] Phil., 2:5-11.

But Holy Week and the entire annual cycle of feasts reaches its zenith only in the Easter Vigil. The fact that the readings and ceremonies of the Vigil have as their theme our incorporation into Christ through His work of redemption is obvious. In the procession with the lighted paschal candle we follow Christ in pilgrimage from darkness to light, from death to life, just as the chosen people followed the column of fire in their passage from slavery to freedom.[39] The magnificent *Exsultet* hymn is a monument to the "night which became radiant as day . . . the truly happy night which alone deserved to know the time and the hour in which Christ rose from the world below . . . the night which frees from the vices of the world and the dark mist of sin all those who believe in Christ, the night which restores us to grace and to the fellowship of the saints." Before the great sacrament of resurrection, Baptism, is conferred, or at least before we renew ourselves in the spirit of our incorporation into Christ which took place at our Baptism, we meditate on the Old Testament prophecies which foretold this new life in Christ. Finally we usher in the day of salvation with the sacramental re-enactment and re-offering of the great deed of redemption, the Holy Sacrifice of the Mass.

But why is the year's climax reached only at night? According to the mind of the ancients, a new feast always began at Vespers of the preceding day. On this eve, the Church is not satisfied to rejoice simply with first Vespers; she spends the whole night in prayer, meditation and exultation. She "vigils;" she stays awake. As St. Augustine says of this "mother of all Christian vigils":[40] "We observe the night in which our Lord arose by watching; we contemplate that life in which there is no death or sleep, and which Christ began for us in His own flesh by raising it from the dead . . . Nor is it incongruous for us thus to stay awake in vigil: for He slept that we might remain awake, He who died that we might live."[41]

This holy night is not simply commemorative of the past. As we intimated before, in Baptism we have not risen to a purely earthly life. The grace which is the principle of our new life in Christ is also the seed of glory. We are called to live in the presence of God in heaven for all eternity. Although we have arisen with Christ to a new life of grace, we still await our ascension into heaven, the consummation of our hope.

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[39] Origen, *Contra Celsum*, 8, 22. *PG*, 11, 1551.

[40] *Sermo* 219. *PL*, 38, 1088.

[41] *Sermo* 221. *PL*, 38, 1090.

Hence, the Church has traditionally expected in this night the second coming of Christ, the *Parousia,* in which together with her Spouse she is to begin the eternal day of the nuptial feast. "This is the night," Lactantius tells us, "which we celebrate with a night-long vigil because of the coming of our King and God. This night has a twofold significance: in it (Christ) received life after dying, and in the future He will come into possession of the kingdom of the whole world."[42] St. Jerome after him relates this holy expectation to that of the Jews when they celebrated their Passover. The Messiah, they believed, was to come to deliver them while they observed the night of the Pasch. For this same reason, the Christians "held fast to a tradition of apostolic origin, that during the Easter Vigil no one was to leave before midnight, for all awaited the coming of Christ. But after the middle of the night, when they felt sure that He would not come, they were then to celebrate the feast."[43] This Jerome writes by way of commentary on that passage in Matthew's Gospel: "And at midnight a cry arose, 'Behold, the bridegroom comes. Go ye forth to meet him!' "[44]

Some may think that it is too theatrical, even childish, thus to spend the night in holy commemoration of redemption and anticipation of Christ's second coming. L. Bouyer urges us to reflect on what the Church is and what we are supposed to be as Christians. He writes, "This is not in the least a pious comedy. For once a year in this night we do what we should always be doing. We refuse to sleep, rest, or let our minds get drowsy, because if we realize what it means to be Christian, we wait in suspense for that ultimate event—we should always expect it as something about to happen here and now—that moment which all other events of the past teach us to look forward to. 'Israel, prepare yourself to meet your God.' These words are addressed to us even more than to the Jews of old . . . . This waiting is during the night, because the designs of divine Wisdom work themselves out in the obscurity of faith and unbeknown to men. We stand in readiness during the night, because we watch for the break of day, the day *par excellence,* which the Bible calls very simply the Day of Yahwe. The morning we wait for is the morning without an ensuing sunset, for through it we leave time for eternity . . . During the Easter night the Church is at least once a year visibly what she must always be invisibly: the Spouse who watches

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[42] *De div. inst.* 7, 19. *PL,* 6, 796.

[43] *Com. in evang. Matth.* 25, 6. *PL,* 26, 192.

[44] Matt. 25:6.

during the night for her Bridegroom, who has left her for a little while. She can no longer sleep until He comes again and with Him the morning of an eternal spring . . . *Surge amica mea, sponsa, surge et veni.*"[45]

## DISCUSSION

A PRIEST: Don't you think that it would be better for us to work for the majority, to accomodate them on Sunday morning with the various Masses and take it easier on the Easter Vigil?

FATHER MILLER: In itself, I think the principle that we should go along with the way in which the people have been trained could be dangerous. The Easter Vigil itself is of tremendous catechetical and liturgical importance, that is, sacramental importance in a Christian life. It is meant to enkindle within us a real consciousness of what our Baptism has done for us and what incorporation into Christ and into the Mystical Body does for us. Certainly the majority cannot be there; but that does not seem to be any argument against the Easter Vigil. It is true, it is a hard night, but it is not too hard for a priest with apostolic zeal.

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[45] "Saintes vigiles," *La Maison-Dieu*, n. 26 (1951), 15-16.

# EVENING SESSION

## AUGUST 23

## PONTIFICAL MASS

Celebrant
His Eminence, James Cardinal McGuigan, D.D., LL.D.
Archbishop of Toronto

## HOMILY

The Most Reverend John C. Cody, D.D., LL.D.
Bishop of London

Everywhere and always the capital duty of every creature is to render loving worship to His creator. Wherefore, the knowledge of God is infinitely greater than any other branch of knowledge. It is the queen with every right to treat the other branches of knowledge as the queen would treat her handmaidens. The knowledge of God should dominate and permeate and direct all other branches of information, all different ways of activity.

In order to do this one must have considerable understanding about the things of God. And while it is true that the simple light of reason is sufficient to tell us something of the wisdom, the power, the providence of God, some experience proves that it cannot tell us enough and that we very much need the help of Holy Mother Church, provided for our benefit by almighty God, so that we may keep the true purpose of life ever in mind, knowing that we have not here a lasting city, but we seek one that is to come.

Underlying this Liturgical Conference is the great problem of acquiring sufficient knowledge and love of our creator, keeping it in our trust, and planting it as firmly as possible in the hearts of others. Looking back, we know that there are several chief sources of this

precious knowledge of God. First, we have the inspired word of God, the Holy Bible, given to us in order that we might know God's own words, just what he wants us to do. This is a message which has come down to us only with great sacrifice on the part of others, that we might realize that in God's way of doing things the corporate procedure is always important. Thousands and thousands of monks whose names we do not know, for long centuries toiled to inscribe parchment after parchment with the precious inspired word of God that we today might enjoy it, be solaced by it, and be guided unerringly likewise in its use by the infallible voice of the holy, Catholic Church, a precious means of spiritual information and strength which we should use far more than we do. In this regard, we should note how many of our separated brethren give us a fine example of daily meditation upon the inspired word of God.

Our second source with which we are familiar from our childhood is the catechism. There the truths of our holy faith are placed before us in systematic form suitable to our age and talents. If these truths are taught with unction whether by parents or teachers, they make an indellible and lasting impression. If the catechism is taught coldly with too much emphasis on memory work or if it is treated too much as just another subject instead of being the very pith of all activity, then it can become a lifeless and even useless thing. It is precious, however, when taught correctly. That is why our hierarchy throughout the world, following the lead of our Holy Father, has so often striven to find ways and means of making the catechism more understandable to children, so that they see in it a means towards the true Christian pattern of life.

We have a third precious source or well of spiritual information. We find it in the book of nature, open to all whether lettered or unlettered. Our divine Lord Himself set us an example that we should treasure. If you read His parables and if you meditate as you should upon His instruction, how often He opens the book of nature to find the illustration which will bring home to us effectively some lesson of virtue which we require: the barren fig tree with so many leaves and so little fruit; the story of the lily of the valley which surpassed Solomon in all his royal robes. Oh, yes, the book of nature is precious, and if we wish our little ones to have what modern life seems to be so lacking, a sense of reverence, if we wish them to realize that this world on which we live is the holy of holies of the material universe, the one place in which the eternal Son of God became incarnate, the one place in which He died, we will have to speak oftener and more enthusiastically of the

beautiful things which we see provided for us in the book of nature and every one of them a gift of God's love to us.

We have a fourth source which I will simply call the lives of the saints, including the life of Christ Himself, that of our Blessed Lady and all those who by the grace of God, led the supernatural life and even unto death glorified their God. It is most important to provide that in telling form. These are the stories of the true heroines and heroes of all the centuries, the saints of the holy Church. I know that they are able to be found, but do we know how few peruse them in contrast with the comics and other things of so little importance.

We have yet another most valuable source of inspiration and help and worship. It is the one which you emphasize so justly tonight. It is an indispensable source. It is the sacred liturgy. Truly it has a great appeal for every man, woman and child because drama is something that we all seem instinctively to desire. Dramatize truth, and people are interested. All want to see the way of life which it indicates. If you can maintain that interest, then you have gone a long way in having not just external worship of God which has its place, but is so much the lesser part of worship, but you have the internal worship of the heart at the same time.

These five chief sources of religious inspiration and information are not separate. They should unite and collect into the way in which we do our utmost to fulfill the divine command: "Thou shalt love the Lord thy God with thy whole heart." If you reflect how you have made use of these sources to date, you know that you have perhaps neglected some of them, but if you summarize the situation you will find that you have given worship individually to God many times.

Individual worship is a necessary part of our duty, for God loves us all, but he also loves each one individually and separately. His love of us does not make of each, as it were, a drop of water in the ocean, but He has a special, intimate and separate love for each soul made to His own image and likeness. No one will try to belittle or demean the importance of this individual worship if he looks at Christ alone in the chaste womb of our Lady at the incarnation, making the first closed retreat in history, for nine months in readiness for the benefits He was to bring us. Private and personal prayer is necessary. St. Ignatius who is the model for all those who are making closed retreats—consider him and you will never doubt the value of personal prayer. Behind the iron curtain today many are deprived of all the other sources of help, but

God is everywhere and they cannot take God away. When they have God they have everything, if only they realize it and keep that thought before them and trust not to themselves but to God's grace. Many of you have experienced the value of personal prayer. We do not deny it; we are glad to approve the worship of each creature.

But there is something else—we are members of a family. The family is a divinely instituted unit of society. It owes not just individual, but family worship to the Most High. That debt is not being paid in our hearts and homes the way it used to be. Because that debt is not being paid, the family fabric is threatened with destruction and our enemies knock so hard at the door. Strengthen the family; make the love of God penetrate there by the family rosary and family prayer, grace at meals, and all the other beautiful practices which the Church encourages.

The highest point of all is the one which you have come here to stress and have stressed so beautifully in your conferences and discussions, the liturgy, especially the liturgy of the Mass. The Mass embraces everything. It is Calvary renewed in an unbloody way. At the Mass, if we know what is going on, we realize that we are members of the Mystical Body of Christ, that we are here in a corporate way to honor the heavenly Father with Christ, in Christ and through Christ. It is a tremendous privilege, honor, and solace for the human heart tried in so many ways today. We know that not just the priest, but the people must be brought to an understanding of the liturgy, which is the perfect form of worship intended by the Saviour.

I conclude therefore by exhorting you to keep up your valiant efforts for our dear Lord. If you go to Rome you cannot miss seeing in St. Peter's square the obelisk brought from Egypt by Pope Sixtus, marking the very spot where the prince of the apostles paid the supreme sacrifice. On the top of that obelisk is the cross of Christ. That symbol of Christianity is in such a telling spot because you understand there better than anywhere else the victory of Christianity over paganism. Now we have the same battle to fight. A new wave of paganism sweeps over the world. There is only the one Saviour, one Christ. We must make the cross and Calvary and the Mass better loved. By doing that we are rendering the service which our Saviour and our Lady wish of us. By so doing we cry a sacred slogan that St. Paul gave us: "Jesus Christ yesterday, today and the same forever."

## RESOLUTIONS OF THE 1956 NORTH AMERICAN LITURGICAL WEEK

1. We desire to voice our united sentiments of loyalty and filial affection to our Holy Father, Pope Pius XII, whose magnificent leadership in every page of the contemporary liturgical renewal continues to be our chief source of inspiration and encouragement.

2. We wish to tender our deepest gratitude to our gracious host, Bishop Cody, whose fatherly guidance and sympathetic interest have been so decisive a factor in the success of our deliberations.

3. We express our deep thanks to the members of the London diocesan liturgical commission and to its chairman, Father Feeney.

4. We desire also to voice our gratitude to the secretary of the Liturgical Conference, Father Aloysious Wilmes, and to his staff.

5. Finally we record our sincere appreciation to his Worship, the mayor of London, the honorable R. A. Dennis; to the other civic authorities and especially to the gentlemen of the press and radio.

# THE LITURGICAL WEEK, 1956

## Regional Statistics

| State | Clergy | Sisters | Seminarians | Laity | TOTAL |
|---|---|---|---|---|---|
| Alabama | 1 | --- | --- | --- | 1 |
| Colorado | 2 | 1 | --- | --- | 3 |
| Connecticut | --- | --- | 5 | 4 | 9 |
| Delaware | 1 | --- | --- | --- | 1 |
| Florida | --- | --- | --- | 1 | 1 |
| Illinois | 18 | 10 | 10 | 12 | 50 |
| Indiana | 2 | --- | 2 | 2 | 6 |
| Iowa | 4 | 6 | 1 | --- | 11 |
| Kansas | 1 | --- | --- | --- | 1 |
| Kentucky | 2 | --- | 3 | 2 | 7 |
| Louisiana | --- | 1 | --- | 1 | 2 |
| Maine | 1 | --- | --- | 1 | 2 |
| Maryland | 8 | --- | 11 | 4 | 23 |
| Massachusetts | 4 | 2 | 3 | 6 | 15 |
| Michigan | 11 | 21 | 7 | 17 | 56 |
| Minnesota | 6 | 2 | --- | 1 | 9 |
| Missouri | 3 | 5 | 3 | 4 | 15 |
| New Jersey | 5 | 1 | 4 | 3 | 13 |
| New York | 33 | 19 | 12 | 21 | 85 |
| North Carolina | 1 | 2 | --- | --- | 3 |
| Ohio | 12 | 9 | 7 | 13 | 41 |
| Pennsylvania | 6 | --- | 12 | 3 | 21 |
| Rhode Island | --- | 1 | 2 | --- | 3 |
| Tennessee | 1 | --- | --- | --- | 1 |
| Texas | 2 | --- | 1 | --- | 3 |
| Vermont | 1 | 2 | --- | --- | 3 |
| Virginia | 1 | --- | 3 | --- | 4 |
| Washington | 1 | --- | --- | --- | 1 |
| West Virginia | --- | --- | --- | 1 | 1 |
| Wisconsin | 11 | 9 | 2 | 3 | 25 |
| Washington D. C. | 3 | 2 | --- | 1 | 6 |
| Canada | 167 | 366 | 38 | 251 | 822 |
| Holland | --- | --- | --- | 1 | 1 |
| Ireland | 1 | --- | --- | --- | 1 |
| Philippine Islands | 1 | --- | --- | --- | 1 |
| TOTALS | 310 | 459 | 126 | 352 | 1247 |

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